

VVits Fancies:
O, R,
CHOICE
OBSERVATIONS
AND
ESSAYS;

Collected out of
Divine, Political, Philo-
sophical, Military, and Historical
AUTHORS.

By JOHN HFFLET. Gent.

Accusator qui coudertem desert, sese inducitur.

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THE
EPISTLE
TO THE
READER.

Courteous Reader,

WHen you have surveyed each Page of this little Treatise, you (I hope) will be able to render an account of it, how you like the Fabrick, and if it be well rear'd, the thought of falling is not to be feared, though he that did erect it, did not serve

A 3 many

many years to the Profes-
sion, nor deserved the at-
tribute of an Architect,
yet he hath used his best
endeavours to write truly
those things that (by his
own Experiences) he
knows, and thought it meet
(without the least offence)
to Entitle it, **W**its Fan-
cies, or choice Obser-
vations, &c. being the
marrow of all that ever
be read in any History,
either Sacred or Pro-
phane. In

In a word Reader,
(not to make the Gates
bigger then the City) I
intreat thee with washed
hands, and without a pre-
judicate Opinion, to re-
ceives it: So

Farewel.

A 4

TO

02

T O

The Right Honorable
and Vertuous Sir, T. N. K.
Health and Happiness.

Honored Sir,

THe confidence I have
of your goodnes, hath
imboldened me to put this
small Treatise into your
Honor's Protection, which
(with some) would have
been held a Crime intolle-
rable. But I know your
Honor is so far from being
a Censurer, that you had
rather

rather cherrish honest en-
deavours, then destroy
them: And besides this,
there is a self-affecting
Sett crept now up in this
our Age, that will not one-
ly disgorge their Envy &
Malice, but arrest the
sense, unless some honest
and judicious Patron be
fixt to the fronts-piece, to
correct their sawcy peer-
ing, (as the beams of the
Sun) with blindness: I
knowing your Name to
be

be such as amongst the discerning spirits deserves the biggest Attributes of worth, and of such singular power, that it will extirpate the Malevolent Thoughts that reign now in the vulgar & infectious Traducers; for now may it be truly said of this Age, Saturitas illecebrarum Nutrix, That sulness is the Nurse of Wantonnesse; and because such a glut of Bookes is
come

come forth into the world,
Vulgi genus perplex-
us, the spirits of the com-
mon people are troubled
and perplexed. I therefore
thought good to tender this
as my first fruits at the
altar of your Mercy; and
if it may be so happy as to
obtain the reflection of the
beams of your mercy or
acceptance, it will so much
encourage your poor admi-
rer, that I shall be ambiti-
ous in the continuance of
your

your Honour's favours.
These are the Maiden
flowers of my young age,
which in the blossome may
be smothered without your
Honor's protection; which
in their infancy may be
destroyed by the breath of
some Railers; but shelter-
ed by your Honour, they
shall live, and dare the
Criticks Rancor, retorting
to their own shame.

Honored Sir, the foster-
ing this Orphan, will
make

make you famous for Cha-
rity, and impose an Obli-
gation beyond expression,
upon

Your Honor's truly
devoted,
T.T.

Wits







W I T S
ACADEMY

OR,
 Choice Observations collected
 out of Divine, Political, Philo-
 sophical, Military and Historical
 Authors, &c.

Of Evil.



THE abetting of Evil is
 worse then the commis-
 sion: the one may be
 upon infirmity, the o-
 ther must be upon reso-
 lution. B The

The reiteration of vicious acts, causes them to be believed to proceed from mans depraved nature, and not from the necessity of occasion.

Abstinence.

Abstinence merits not; for religion consists not only in the belly, either full or empty: What are meats or drinks to the Kingdome of God which is like himself, spiritual? but it prepares best for good duty; full bellies are fitter for rest: Not the body so much as the soul is more active with emptiness: thence solemn prayers takes ever fasting to attend it, and so much the rather speeds in heaven when it is so accompanied: It is good to dyet the body, so as the soul may be fatned. Nature pleads for liberty, Religion for abstinence; not that there is more uncleanness in the Grape then in the fountain; but that wine finds more uncleanness in us then water, and that high food is not for devotion, but abstinence.

Actions.

It is not the action, but the quality and manner thereof that is vicious.

In all actions, he that regardeth not the beginning, foreseeth not the end.

All actions beyond ordinary limits a subject to sinister interpretation. In a good action it is not good to search too deeply into the intention of the agent, but in silence to make our best benefit of the work. In an evil action it is not safe to regard the quality of the person, nor his success, but to consider the action abstracted from all circumstances in his own kind; so wee shall neither neglect good deeds, for their success, nor affect prosperous evils.

Every vertuous action hath a double shadow, according to the diverse aspects of the beholders, one of glory, another of envy.

There is no word or action but may be taken with two hands, either with charitable construction, or sinister interpretation of malice and suspicion.

A good work is then only good and acceptable, when the action, meaning, and manner are all good; for a thing may be done in one circumstance, but cannot be good but in all; therefore what ever business a man go about, let him enquire what he doth for the substance, how for the manner, why for the intencion.

To construe an evil act well, is but a pleasing and profitable deceit to a mans self; but to misconstrue a good action, is a trebble wrong, viz. to a mans self, to the action, and to the Author.

The instruments of evil actions ought to be punished! whenas having received the reward of their lewdness, yet go about to charge others with it.

All men which are to enter into great and important actions, ought to weigh and consider with themselves, whether that which is undertaken be profitable for the Common-Wealth, honorable for themselves, and easie to be acted, or at least not greatly difficult; withall the party that perswadeth unto it, whether besides bare words and advice he ad-
joyu

joyn his own peril therunto, yea or no:
And if future good favour the action,
to whom the principal glory accrueth.

It is well and rare if we can come
out of a dangerous action without a
foyl.

In actions let not a man do alwayes
his best; It is neither wise nor safe for
a man to stand upon the top of his
strength. Great actions require mighty
Agents.

The unworthiness of the Agent many
times crosses a good action.

Evil actions have oft-times good
meanings, and those good meanings
are answered with evil recompences;
many a one bestowes his labour, his cost
and his blood, and receives disgrace and
torment instead of thanks and reward.

Actions notorious & villanous, may
countenance extraordinary means
of prosecution: Every action that is
reported, is not strait-ways allowed; If
every act of a holy person should be
our rule, we should have crooked lines.

Oft-times the circumstance of an
action marrs the substance in divine
matters, we must not onely look that

the body of our service be sound, but that cloathes be fit; nothing hinders but that good advice sometime may fall from the mouth of wicked men.

A mans heart can best judge of it self, others can best judge of his actions; happy is that man that can be acquitted by himself in private, in publique by others, in both by God.

It is very safe for a man to look into himself by others eyes, in vain shall a mans heart absolve him that is condemned by his actions

It is certain that all indifferent actions and behaviour of a man have an extreame holding and dependence, either upon virtue, or vice, according as they are used or ruled, for there is no middle betwixt them, no more then betwixt their rewards, heaven and hell.

It is not sufficient for a man to have, (& refrain within himself) never so many vertues and good qualities, except he imploy them and set them on work for the benefit of others, *Virtus enim la-tus omnis consistit in actione.*

The actions and writings of every man take not-except in the matter, sub-
ject,

ject, and occasion some commending favorite to happen to it.

All our actions upbraid us of folly, our whole course of life is but matter of laughter, we are not soberly wise.

We commonly measure and censure all actions, and the doers of them, by the event, one is crowned for that which another is tormented, as *Cæsar* and *Erasmus*.

Grievous Enormities and bitter Calumnies commonly follow renowned actions.

Present actions are not with safety related, nor are they listned unto without danger. The actions of our ancestors use to be examined, not to be malignate; for we not emulate, but imitate them; We willingly listen to the praise of such, who (gotten long since out of the reach of envy,) seem by their deeds of fame, to raise the weakness of mortality; and faults which are found in past actions, displease not, whilest they take from us the evil opinion of the present times.

The action is easie to be effected, which hath nothing of fear in it, but

B the

the act it self: Great actions have need of help, else they will be suffocated by simplicity.

It is easie to add to the greatness of actions by words, to truth by appearances it is not amiss.

The government of a State is but a slippery path; one only bad action is sufficient to ruinate a Prince, who hath been raised up by a thousand good ones.

A present good action, is able to make a past bad one to be forgotten, when it is thought that the like will not again be done.

Actions are not alwayes done by their agents, in an instant, dispositions proceed them, the truth of whose effects we do not know, because the vertue of causes is unknown to us.

The sequell of every action dependeth for the most part upon the beginning; *Dimidium facti qui bene capit habet.* So forceable continually is the beginning, and so connexed to the sequell by the nature of a precedent cause, that the end must needs erre from the common course, when it doth not participate

pate of that quality which was in the beginning.

In nature all violent actions are of short continuance, and the durability, and lasting quality of all actions, proceedeth from a slow and temperate progression; so that the resolutions of the mind that are carried with an untemperate violence and favour, much heat and passion, do vanish away even with the smoake thereof, and brings forth nothing but leasurable repentance; therefore it is best for men of such natures to qualifie their hasty resolutions, with a mistrustful lingering, that when their judgement is well informed of the cause, they may proceed to speedy execution.

Fame is the spirit of a great action, & maketh them memorable or unworthy by report.

The actions of men would be none at all, if they were not at first received in the mind.

Experience teacheth, that no action is wisely undertaken, whereof the end is not wisely forecast in the first place, however it is the last in execution.

It

It is great iustice that our actions should be measured by opinion, & not by reason.

The nature of man is forward to accept, but negligent to see for they can spend secret wishes upon that which shall cost them no endeavors.

Naturall Men.

It is the fashion of naturall men to iustifie themselves in their own courses, if they cannot charge any earthly thing with the blame of their own sufferings, they wil cast it upon heaven; that a man pleads himself guilty of his own wrong, is no common work of Gods Spirit.

Griefe.

Griefes increase exceedingly, when they grow upon occasion which happeneth besides all reason: Like as any accident which falleth beyond our expectation, is more greivous, then that whereof a reason may be rendred, and which a man might suspect to follow.

Service.

Service which is received from an inferior

ferior, argues weakness and challengeth great recompence; to equalize the recompence to the benefit received, is to equalize the receiver to the benefactor; those benefits which are received from a superior, are willingly acknowledged, for acknowledgement is all he expects, which witnessing the receivall of them, obliges to an addition of more.

Compellation.

Sweetness of compellation is a great help toward good entertainment of admonition, roughness and rigour many times hardens those hearts, which meekness would have melted into repentance; whether we sue, or convince or reprove, little good is gotten by bitterness.

Not onely the vocall admonitions, but also the reall judgements of God are his errands to the world.

Adversaries.

Violent adversaries to uphold a side, wil maintain that which they do not believe, God provides on purpose for his Church mighty adversaries, that their humiliation may be the greater in sustaining,

ing, and his glory may be the greater in their deliverance.

Love.

It is no love that cannot make us willing to be miserable with those we affect: the hollowest heart can be content to follow one that prospereth; adversity is the only furnace of friendship, if love will not abide both fire and envie, it is but counterfeit. All adversity finds ease in complaining, and tis a comfort to relate it. Prosperity and adversity have ever tied and untied the affections of the Vulgar. He that is fallen into adversity hath not only enemies to pursue him, but his friends forsake him and become his foes.

Advancement.

Advancement is not alwayes a sign of love, either to the man or to the place, some men are raised up, that their fall may be the greater; there are no men so miserable as those that are great and wicked.

Behaviour.

Winning Behaviour, advisedness and fierceness mingled together, season any affair excellently well; when the winning behaviour appears sufficiently, the advisedness not at all, and the fierceness but a little.

Affections.

The affections of the body may be inculcable, but not the mind's.

There is no disposition so neer bordered upon vice, and leaning to it; but by the reins of prudence, may be restrained and kept in the right way: so there is no nature so neer a-kin to virtue, but may be corrupted by ill usage; Therefore it is good to contemplate the affections of men, as they are attended with good or ill, and search how far they may be hurtful or valuable, least we immoderately praise some, and do unjustly undervalue others.

All living creatures by a secret instigation, affect to be most doing of that thing in which they are best able.

Angels.

Angels:

Angels when they appear, are conceived to cloath themselves with the Elements. Of all Creations that are so near us as *Angels* be, God hath shut up the knowledge of them most from us in Scripture; and no man yet hath given a satisfying reason for it: Some hold that they be one of the three Invisibles, to wit, *God*, *Angels*, and the *Soul* of man; all which the eye hath never seen their simple exiltence.

Angels are simple and abstract Intelligences and Substances, altogether without bodies.

Antiquity.

Any man whatsoever may erre in matters of *Antiquity*. The study of *Antiquity* is a fair knowledge, which is most precious for the adoring of humane life, and strong at least in pleading for humane ostentation. The Order of Dignity is to be respected before the Order of Antiquity.

Appa

Apparel.

Apparel was first instituted by God for three causes; first to hide our nakedness and shameful parts: Next to make us more comely: And lastly, to preserve us from the injuries of heat and cold.

Apprehension.

Apprehension gives life to crosses. The efficacy of Gods marvellous works is not in the acts themselves, but in our apprehension. Some are overcome with those motives which others have contemned for weak.

Appetite.

Our Appetite must be curbed, our passions moderated, and so estranged from the World, that in the loss of Parents or Children, Nature may not forget Grace. Whosoever slackens the reins of his sensual appetite, will soon grow unfit for the calling of God. The concubisciple and irascible appetite, are as the two twists of a Rope, mutually mixt one with another, & both twining about the heart; both good if they be moderate,

moderate, both pernicious if they be exorbitant. If the Appetite will not obey, let the moving faculty over-rule her, and let her resist and compel her to do otherwise.

Forms.

God hath not appointed to every time and place those Forms which are simply best in themselves, but those that are best to them to whom they are appointed; which we may neither alter till he begin, nor recal when he hath altered.

Apostacy.

An Apostate is an opposer of the Faith he once professed, and is worse then he that opposeth that which he never profest.

Arts.

The Fame of all eminent Arts is stained by the multitude of Artificers, and the unskilfulness of them; most of them being unable to do what they promise, and seeking their commendation onely
in

in the vain name of such an Art.
 Art Military is despised in time of
 rest and quiet; and Peace esteemeth a-
 like of the Coward and the Courage-
 ous. Practise brings, or breeds Art,
 and Art obtaineth Grace. Beauty is
 more beholding to Art then Nature;
 and stronger provocations proceed
 from outward Ornaments, then such as
 Nature hath provided.

Art can never attain to Natures per-
 fection, imitate it never so near, though
 our esteem prefers it, and seeing it gets
 a little by emulation, attribute much
 more unto it.

The practise of every Art is referred
 to the use or profit, and thereby judg-
 ed.

Art will be discovered if it be often
 used, when that would be made seen
 which is not, it must be curiously done
 if any good be expected.

Three things are sought in every Ar-
 tist, that is to say, Nature, Skill and
 Practise, his Nature to be judged of by
 his Wits, his Skill by his Knowledge, and
 his practise by Use.

Edward the third brought Artificers

C

for

for making Cloth from *Gannet*.

The strength of a battel consisteth in the Artillery and Shot.

Aristocracy.

Aristocracy is a form of a Common-Weal, wherein the less part of the Citizens with Sovereign Power command over all the rest.

Unthankful attempts are alwayes rewarded with grief and disgrace.

Harmlesse counsels are good for the innocent; but in open and manifest villainies there is no hopes of safety, but in audacious attempts. Foul attempts are begun with danger, and sometimes accomplished with reward.

Changes are the aptest times for greatest attempts, delays then are dangerous, and soft quiet dealing draweth more evil then rashly hazarding.

All but Athiests, howevr they let themselves loose, yet in some rhings find themselves restrained, and shew to others that they have a conscience.

Every thing hath a quantity that it cannot exceed, and hath a power to attain to it, from the generative causes whereof

whereof the thing it self is produced, by which power (if it be not hindered) it dilateth it self gradually in time till it come to the fulness, where it either resceth, or declineth again as it grew up: the manner of Augmentation proceedeth from the qualities that Nature hath infused into every thing, and neither from matter or form.

Evil were as good not seen, as not avoided. To fore-know and not to avoid evil, is but an aggravation of judgement.

Equal Authority where there is the self same power, is commonly pernicious to all actions, it being impossible to chuse two minds of so equal a temper that they shall not have some motions of dissenting.

It is the hard condition of Authority, that when the multitude fare will they plaud themselves, when ill they repine against their Governors.

Authority cannot fail of opposition though it be never so mildly swayed.

Soveraignty abused is a great spur to outrage. The conceit of Authority in great Persons, many times lies in the

way of their own safety, whiles it will not let them sloop to the ordinary course of nature,

There is no passion that doth eclipse the light of reason, or sooner corrupt the sincerity of a good judgement, then that of anger, neither is there any motion, that pleaseth it self in its own actions, or followeth them with greater heat in the execution, and if the truth chance to shew it self and convince a false pretended cause as the author of that passion, it often times redoubleth the rage even against truth and innocence.

The punishment of banishing offenders was first brought into this *Island* by *Edward the Con'essor*.

Liberal modesty is decent, but clownish bashfulness is disgraceful.

That no man should be too much discouraged for the baseness of his propagation; even the base son of man may be lawfully begotten of God. King *Henry* the second, was supposed to be begotten of *Maud* the *Em'irre*, some time before by *Stephen* of *Blois*, before shee was married to *Geffery Plantagenet*, Duke of *An'oy*. In

In the fifth year of *Henry* the eight, was a battel fought neer *Flodden-Feild*, between *James* the fifth King of *Scots* and the Kings Leivtenant of the North, the Earle of *Surrey*, in which the King of *Scots* was slain, and the *Howards* Earls of *Surrey*, have quartered the *Scottish* Armes ever since.

It is not good to tempt the fortune of a battle, unless there be either an offer of a speciall advantage, or otherwise compulsion of necessity.

It is a most dangerous thing for a Prince to hazard his estate in battel, if he may by any other means make a good end, for a small loss in battle, changeth and altereth the minds of his Subjects.

The loss of a battel traineth with it a number of inconveniences to him that is vanquished.

Beasts as well as men, do soon alter and bastardise their affections.

Beasts may teach us by their examples, and condem us by their practise.

The image of the beast in the Revelation, in his dissimulation, in such as profess religion, and practise infidelity

ry, they fain to be what they are not, and their show, (not their truth) procureth them the name of Christians.

Beauty is lively, shining or glittering brightness, resulting from effused good; by *Ideas* seeds, reasons, shadows, stirring up our minds, that by this good they may be united and made one.

Beauty is the perfection of the whole composition, caused out of the Congruous Symetry, measure, order, and manner of parts; and that comeliness which proceeds from this beauty is called grace, and from thence all fair things are gracious, for grace and beauty are annexed together

It was beauty first ministred occasion to art, to find out knowledge of carving, printing, building, to find out moulds, prospectives, rich furnitures, and so many rare inventions.

Beauty is natures priviledge, a dumb comment, a silver fraud, a still Rhetorick that perswades without speech, a kingdom without a guard, a Tyranny that Tyranizeth over Tyrants.

In beauty that of favour is preferred before that of colours, and decent motion

tion is more then that of favour.

Beauty is the gift of God , but given to the evil also , least the good should imagine of too great worth. All bodily beauty is a congruence in the members, joyned with a pleasing colour, and where that is not, there is evermore dislike, either by reason of defect or superfluity; Beauty is of two sorts, one wherein dignity excelleth, another wherein comeliness; Beauty is the flower and blossome of vertue.

Beatitude is not attained unless it be affected; Beatitude consists not in the knowledge of Divine things, but in a Divine life, for the Devills know more then men.

Beatitudo non est Divinarum cognito, sed vita Divina.

Faire beginnings are no sound proofs of our proceedings and ending well how often hath a bashfull childhood, ended in an impudency of youth; a strict entrance in licentiousnes, is early forwardness in Atheisme.

A comely and graceful carriage, and behavior is an ornament to the vertue of brave men, but to weake spirits, it

serves but a vigor or naturall cover-
ture, to hide or qualifie their abject and
low minds.

Pope Iohn the 14 th. Christened the
great Bell of *Lateran* after his own
name, he being the first that ever
Christened Bells.

It sufficeth for a Christian to believe
this was, or that shall be, let the means
alone to him, who concealeth the plain-
est works of nature from our apprehen-
sions, more beleife ought to be given
to things vvhich appear impossible, then
to those which admit of likely-hood,
who would make a lye to be beleived,
delienates forth a seeming truth, and
not an impossibility.

The best rule which can be given for
living in safety, is alwayes to faine be-
leife, yet alwayes to doubt, men wil-
lingly believe that which they would
have come to pass.

We honor God when we do believe
him, for thereby we give him the glo-
ry of all his attributes.

How far a thing is dissonant, and dis-
agreeing, from the guise and trade of
the hearers, so far shall it be out of their
beleife.

King

King *Edward* the fourth, in the second year of his reign, was the first King of *England*, that ever did exact money of his subjects by way of benevolence.

In point of entering a breach, there is a little or no difference, between a strong town and a weak, for the besieged in either do wholly trust to their new and sudden works.

The obligation of a benefit hath wholly reverence unto the will of him that giveth.

Men are more dull in felling of a good turn, then of an ill; we have not so sensible and perfect feeling of health, as we have of the least sickness.

Good turns or benefits are no longer wel taken, then they may be recompenced; when they grow greater then hope of requital, instead of thankfulness they breed hatred and ill will.

Dangerous are too great benefits from a subject to a Prince, both for themselves and the Prince, when they have their minds capable only of merit, and nothing of duty; benefits are more easily forgotten then injuries.

All

All benefits lose much of their splendor, both in the giver and receiver, which bear with them an exprobativè tearm of necessitie.

It is too much niceness in them to forbear the benefits, they might make of the faculties of prophane & hereticall persons, they consider not they have more right to the good such persons can do, then they that do it, and challenge that good for their own.

The way to obtain any benefit, is to devote it in our hearts to the glory of God, of whom we ask it; by this means shall God both pleasure his servant, and honour himself; whereas if the scope of our desires be carnall, we may be sure either to fail of our sute or of a blessing.

A Benefit that is upbraided, becometh burthensome, and odious, and is not thankfully accepted; *Commemoratio, est quasi exprobatio.*

Benefits are alwayes willingly received, but the benefactors are not alwayes willingly beheld: The obligation which remains, sowers the
sweet

sweet of the benefit received.!

All birds build their nests towards the East.

It is a thing that ordinarily daunteth and casteth down the heart of a man, when he is privy to the baseness of his birth, and knoweth some defect, blemish, or imperfection in his parents.

That birth detracts from the merit of great actions, which obliges to greater.

In the 12: th. year of *William* the Conquerour *Lanfrank*, Arch-Bishop of *Canterbury*, in a councill holden at *London*, removed certain Bishops-See from small townes as; *Kirtor*, *Wells*, *Shirburne*, *Dorchester* and *Lichfield*, to townes of more eminency, as to *Chichester*, *Exeter*, *Bath*, *Salisbury*, *Lincolne* and *Cowentry*.

In the 10 th. year of *Henry* the first, *Ely-Bishoprick* was founded, and *Cambridge-Shire* taken from the See of *Lincolne* and annexed to it; one *Harvie* was the first Bishop.

In the first year of *Richard* the first, *Hugh Pudsey* Bishop of *Durham* for a
great

great sum of money was created Earl of the same place, the King saying *he had made a young Earl of an old Bishop.*

Bishops were first chosen to avoid diffention of equality.

In the two and 20. th. year of King *Henry* the second, it was sufficiently proved that all the Bishops of *Scotland*, were subiect to the Arch-Bishop of *York*, who with the beginning of the *Popes* of *Rome*, was Primate of all *Scotland*, and all the Isles of the same.

The 10. th. year of *William Rufus*, the Arch-Bishop of *Canterbury* being Primate of *Ireland*, consecrated *Malchus* Bishop of *Waterford*, which place was made a Bishops-See at the same time.

In the 6. year of *William* the Conquerour, it was decreed at a Synod holden at *Windsor*, that the Arch-Bishop of *York* should be subiect to the Arch-Bishop of *Canterbury*, and that the Arch-Bishop of *York*, with all the Bishops of his Province, should come to such a place as the Arch-Bishop of

Can-

Canterbury should appoint to hold a Counsell at.

It is no true Bishop that desireth rather to be Lordly himself then profitable to others; *Leo* the fourth *Pope* of *Rome* made a decree, that a Bishop should not be condemned, but by 72. witnesses: The good Bishops of *Rome*, continued almost 300. years, the first of them was named *Linus*.

Blood is hot, sweet, temperate, a red humor prepared in the meseraick veins, and made of the most temperate parts of the *Chilus* in the Liver, whose office is to nourish the whole body, to give it strength and colour, being dispersed by the veins through every part of it, and from it spirits are first begotten in the heart, which afterwards by the Arteries are communicated to all the other parts.

The force and power which lyeth in the blood, the spirits and in the whole body, is that which causeth the diversity of passions, by reason that the passible part growing out of
the

the flesh, as from a root doth bud and bring forth with it a quality & proves semblable

The bodies misgriefes proceed from the soul, and if the mind be not first satisfied, the body can never be cured.

The corruptable body suppresseth the soul, and the earthly mansion keeps down the mind that is much occupied.

Mans soul though it be immortal, dyeth a kind of death, it is called immortal, because it can never leave to be living, and sensitive, and the body is mortall, because it may be destitute of life, and left quite dead in in self, but the death of the soul is when God leaveth it; and the death of the body is when the soul leaveth it; so that the death of both, is when the soul being left of God, leaveth the body.

Labienus of Rome was the first on whom the punishment of burning bookes, or writings, was excluded upon. Bookes are living Ideas of the Authors mind.

Something it is to have a fame go of a man; yet words are as fame, soon blown over, when *Libera scripta manes*; Books out live men.

Boldness or Valour is not terrified with a mans own danger, but to fear in the behalf of others, is humanity.

Boldness and fear are commonly misplaced in the best hearts, when we should tremble we are confident, and when we should be assured we tremble.

A cold and moist brain is an inseparable companion of folly.

Brevity although it breed difficulty, yet it carrieth great gravity.

Brevity when it is neither obscure nor defective, is very pleasing even to the choicest judgements.

Brevity makes counsell more portable for memory, and easier for use.

The Brownists say, they did not make a new Church, but mended an old.

The Brownists seporate, for these four causes or points, A hateful Prelacie,

cie, a devised ministry, a confused communion, and an intermixture of errors.

The Brownists charge Episcopacie with four heresies, first their Canons, secondly sin uncensured, thirdly their Hyrarchy, fourthly their Service book.

The agreement of brothers is rare, by how much nature hath more endeared them, by so much are their quarrells more frequent and dangerous.

Butidius a man well qualified, and if he had taken a right course, a man likely to have come to honourable preferment, over much haste pricked forwards, and at the first went about to out-go his equalls, then his superiors, and at last of all to fly above his own hopes, which hath been the overthrow of good men, who contemning that, which by a little patience is had with security, hasten to that which gotten before his time, breedeth their ruine and destruction.

Buying and selling of men and women, which was used in *England* untill

till the third year of *Henry* the firste
was then prohibited.

In the third year of *Henry* the first,
by a Synod holden at *London*, it was de-
creed, that all burials should be in
their owne Parish, because the Priest
should lose his fees.

The care of burials, the pomp of fu-
neralls and magnificent Tombs, are
rather solaces to the living, then fur-
therances to the dead.

A Canon is that which in a univer-
sal counsell is established.

Innocent the fourth, was the first
Pope that caused Cardinalls to wear red
hats, and to ride with trappings.

A Canted containeth a hundred
Townships.

Nothing cometh to pass without an
efficient cause: There be three sorts of
causes naturall, voluntary, and casual;
Nothing is ended or begun without a
Precedent cause; that cause can hardly
rise again, and recover grace which
hath been once soyled; It is a sign of a
desperate cause to make Satan our
Counsellor or our refuge.

Although a man have a good cause, he may fail in obtaining his right by Law, unless he follow it earnestly, defend it stoutly, and spend freely.

Those things are casual, whose act is not premeditated by any Agent,

It is the weakness of good natures, to give so much advantage to an enemy; Who would malice rather have, then the vexation of them whom it persecutes? We cannot better please an adversary, then by hurting our selves; this is no other then to humor envies, to serve the turn of those that maligne us, and to draw on that malice whereof we are weary; whereas carelessness puts ill will out of countenance, and makes it withdraw it self in a rage, as that which doth but shame the Author without the hurt of the patient; in causeless wrong the best remedy is contempt.

In the first year of *Richard* the first, the City of *London* received their Charter of freedom, and to chuse twenty six Aldermen, and out of that number to chuse a Major to rule the rest, also two Bayliffs or Sheriffs, whereas from
the

the Conquest, they were governed by Port-greeves.

In the 22. year of *Henry* the third, the King at a Parliament at *Westminster*, confirmed the great Charter : The 26. of *Edward* the first, the great Charter was confirmed, and at the same time it was enacted, that the King should not charge the Subjects with any taxes or tullages, but by Parliament : It was also confirmed again in the 27. year of his raigne, with these words added, *Salvo jure Coronæ nostræ*; *Edward* the third confirmed the great Charter in the 15. year of his raigne.

The Duke of *Orleans*, the French Kings brother, challenged King *Henry* the fourth to meet him with 100. Knights compleatly armed, against the like number, and the vanquished to be ransomed at the victors pleasure.

A substantiall change is above the reach of all infernall powers, and is proper to the hand that created the substance of both.

The good creatures of God that have been prophaned to Idolatry, may in a change of their use be employed the

the holy service of their maker.

Where there is a settled course of good government (howsoever blemished with some weakness) it is not safe to be over forward, to a change though to a better.

The change of a Prince never hapneth in any Realm, but it trayneth with it great troubles and sorrows, because at an alteration, men are forced to change & alter their manners & form of living suddenly; for that that pleaseth one Prince disliketh another.

It never yet hapned to anyman since the beginning of the World, nor ever will, to have all things according to his desire, or to whom fortune was never opposite, or did change.

Great charges can hardly be governed without some indiscreet policies.

In those actions whereby an offence may be occasioned, (though not given;) charity binds us both to cleer our own name, and the conscience of others.

As faith draws home generalities, so charity diffuseth generalities from it self to others.

If we may refresh the soul of the poor, with the very offalls of our estate, and not hurt our selves; wo be to us if we do it not.

Where there is a misconceit of God, no marvel if there be a defect of charity.

The nature of charity is to unite and bind men together in all mutuall christian offices, and it doth not only unite and bind men, but keeps them so when they are together. *Charitas, est quasi chare unitas.*

There is no matter of such consequence in it self, but may be much graced with ceremonies & complements, which like Officers add much respect and majesty to the action; which otherwise being but boldly presented, appeareth far meaner, and of less regard.

The vulgar use to censure him that punished the fault, not him that makes it.

Wise men must care not only to deserve well, & to wipe off not only the crimes, but censures also.

It is not safe to censure all mens actions by our own conceit, but rather to think there may be a further drift, and warrant of their act then we can attain to see.

It is no censuring of the truth of our present sorrow, by the event of the following misarriages.

We ought not to censure mens worths by singularity, but to take them carnall with all their qualities together.

Carnall men think that impossible to others, which themselves cannot do; from hence arise their censures, hence their exclamations: There must be discretion, there must be partiality in our censures of the greatest.

There be five limitations of injoynd ceremonies, first they that be not against Gods word; secondly, that justification or remission of sins be not attributed unto them; thirdly, that the Church be not troubled with their multitude; fourthly, that they be not decreed as necessary, and not to be altered; fifthly, that men be not so tied to them, but that by occasion they may

may be omitted, so it be without offence and contempt.

Externall ceremonies of piety, and complements of devotion, may be well found with falshood in religion, they are a good shadow of truth, where it is, but where it is not they are the very body of Hypocrisie.

In the 21. yeare of *Richard* the second, *Cheshire* was made a principality.

In children there are often presages of vertues and vices.

Armies and Navies are not so strong defences, and rampiers of a Princes estate, as the multitude of children. Friends with time and fortune, sometime by unadvised desires or oversights, decrease, and fall away from us and fade, whereas a mans own blood cleaveth fast, and cannot be dis-joyned, especially in Princes, whose prosperity as well may others enjoy, but their adversity toucheth none so neer, but their need in blood; And how should brethren agree, if they have not an example from their father?

Children are the living goods of their parents, and therefore must waite upon the bestowing of their owners.

Such children as dispose of themselves without their parents, they do wilfully unchild themselves, and change natural affection for violent.

As it becomes not children to be forward in their choyce, so parents may not be too peremtory in their denial; it is not safe for children to over-run parents in settling their actions, nor for parents (where the impediments be not very materiall) to come short of their children, when the affections are once settled. the one is disobedience, the other may be tyranny.

Children do easily learn to contemn the poverty of their own parents.

Reverence and loving respects of children to parents, never yet went away unrecompenced; God will surely raise up friends amongst strangers to those that have been officious at home.

The propagation of children belongs to the glory of marriage, and not to the punishment of sin.

The fountain and root of all goodness and honesty, is the good education and training up of our children in their tender age.

Children are bound to obey their parents if they be good ; if bad to forbear them; however to reverence them.

As it is good for a man to have an enemy, so it shall be our wisdom to make use of his most cholerick objections; the worst of an enemy may prove most soveraine to our selves.

Choller is hot and dry, bitter begotten of the hotter part of the Chilus, and gathered to the gall, it helps the naturall heat, and fences, and serves to the expelling of excrements.

It was necessary for Christ the Mediator between God and man, to have a temporal mortality, and an eternal beatitude; to have correspondency with mortals by the first, and to transfer them by eternity by the second.

The dignity of Christs person being infinite, gave such worth to his satisfaction, that what he suffered in short time, was proportionable to what

we should have suffered beyond all time.

Christ his man-hood, is the churches head, his God-head is the life and soul of it.

It were impossible the Nations should desire Christ to come in his glorious power to judge the world (as we see they do) unless they had been first united in their true beleife upon him, when he came in humility to suffer.

Christs sufferings and his life, hath not only left us the vertue of the Sacraments but his example, whereby to direct our selves in all our couries.

God the father in his personall presence, will judge no man, but hath given all iudgement unto his sonn, who shall shew himself as man to judge the world, even as he shewed himself man, to be judged of the World.

When our Saviour asked his Disciples, *Whom say men that I am?* Peter answered, *thou art the Christ, &c.* to whom Christ replied, *thou art Peter, and upon this rock will I build my Church, &c.* meaning not so much upon the person of Peter, as upon Peters confession.

Lucias

Lucius King of England, and Donald King of Scotland, cotemporary Kings in this *Island*, received the christian faith *Anno Christi 203*. Christianity is of power to discover the Devils subtilty, and delight in deluding ignorant men.

Christianity gives not rules but power to avoyd anger.

Milippus Vostrensis was the first Emperour of *Rome* that professed Christianity.

He is no Christian whose faith is not as sure as his fence.

The thoughts of death in a Christian, are but the throes of the soul to a new birth, for the second life, for then chiefly a Christian begins to live, when he is thought worthy to die in Christ.

A City taken by force, is alwayes subject to the Souldiers fury, but if surrendered by composition, the Commanders are benefited by their corruption.

A City is nothing else but a multitude of men, combined in one band of society.

That

That City is but in an ill condition, the riches whereof consists in some particulars, and not in the publique.

In the 22. year of *Henry* the second, in a Parliament held at *Northampton*, Justices Itenerants were instituted to ride the Circuits, the Realm was divided into six Circuits, and three Judges to every Circuit.

In the 23. year of *Henry* the 8. the Clergy of *England* did grant to the King 10000 *l.* pounds to be good to them, because they were within compass to be attainted by the Statute of *Præmunire*, for maintaining Cardinall *Woolsey* power *Legantine*; they also at the same time acknowledged, & confessed the King to be supream head of the Church, which they would never assent unto before.

The opinion of Clemency is needfull, in those which are to found a new Empire.

Far be the Sword from the hand of Princes, Clemency, not cruelty, enforceth mens hearts, the latter us'd against, or alone, begets the hatred of a thousand; the former is not used with-

out

out the addition of friends.

Private Cogitations, have their progress of such a condition, that they may take neither more or less of fortune; but those which have raised their thoughts to sublimity of dominion, are no more in their own power, having no means to step upon between the highest of all and precipitation.

The Cogitations of the heart, fly swiftly through the intrinsicall middle of our life, and leave behind in our memory such impressions of our lusts, passions, wrongs, and sufferings, that we make work enough in our minds to cover us all over with misery.

The intermission of comforts hath this advantage, that it sweetens our delight more in our return, then it was abated in the forbearance.

Comfort shall come unseasonably to that heart, which is not apprehensive of sorrow.

A mans comfort must be in himself, the conscience of deserving well.

The best things are but burthens to, those that have them, & to those that use them; the worst things have some mixtures

mixtures of comfort to those that groan under them.

A private commodity ought to yeild to a publique benefit.

No Common-Wealth can stand without equity.

As the Common-Wealth is but one body, so it ought to be governed but by one head.

It is a sign of a corrupt Common-Wealth, where lawes are multiplied upon lawes.

The riches of a Common-Wealth are either natural or artificiall; natural good lands, rich mines, &c. Artificiall are manufactures, &c.

The definition of a Common-Wealth, is the estate of the people, *Res-publica quasi res populi.*

A Kingdom is the government by one; a Common-Wealth by many.

A Prince kept within bounds, a People not corrupted, and an humble Nobility, is an excellent composition for a lasting Common-Wealth.

A Common-Wealth is a lawfull government of many families, and so that which unto them belongeth in common,

mon, with a puissant Sovereignty.

For as much as the wel-fare of private men, and all the goods of the Subjects are contained in the health of our Country; it becometh private men without grudgeing, to forgive unto the Common-Weale, not only their private injuries received from their enemies, but to yeild also their goods for the benefit of the Common-Weale; there is three sorts of Common-Weales: Monarchy, Democracy, Aristocracy.

The Common-Wealth containes each private mans estate, and a part must be put to hazard for the preservation of the whole.

Common-sence is the judge over all the senses corporall, or a thing that is universally inherent; as for the mother to love the child; and natures community are those generall inclinations which are in all men.

A Commissioner is a publique person, but with an extraordinary charge to him limited without Law, by vertue of Commission only.

He

He leaves mens minds apt to commotions, who takes not from them all means of defence.

Tell me with what company dost thou converse,)

And streight I will thy deeds rehearse.)

Pitty is a compassion in our own hearts, of another mans misfortune, urging us, as far as our power stretcheth, to relieve him.

Complaints are long muttered of the great, ere they do break forth to open contestation; Publique accusations of authority, argues intolerable extremities of evil.

Comparisons ought not to be taken precisely, but in resemblance; they are not of equality, but of quality.

Peace and composition is for the glory of the Conquerours, and for the utility of the Conquered.

Pope Innocent the third who was also called *Noventissimus* was the first that brought in Auricular confession, and he was the first also that denyed the Wine in the communion to be administered to the Layety; he also ordained

ed that a Bell and a Candle should be carried before the Sacrament to the sick.

Sins are so much the greater as they are more common, so far is evil from being extenuated by the multitude of the guilty, that nothing can more aggravate it with men; community may plead for favour, with God for judgement.

The rareness of Christian Communion argues poverty of grace.

The Custom of giving Licence or Conducts for Passage, was first begun in the 6. year of *William the Conquerour*, who prohibited the Subjects going beyond the Seas, but by Licence.

He that will cast a stone at an offender, must be free himself, otherwise he condemns and executes himself in another mans person; the conscience stops the mouth of the guilty man, & chokes him with that sin which lyes in his own brest, and having not come forth by a penitent confession, cannot find the way out in a reproofe, or if he do reprove, he doth more shame himself then reform another.

Natures power is such, that a Woman having once conceived, cannot second any conception, untill shee be delivered of the first; it is the same in all other Creatures, except the Hare, and the Conney, which only conceive double upon the first conception, and having young in their bellies will conceive a fresh.

The Splendor of wit, as of all things else, are often spoyled by too great a confidence of it self: Nothing but innocencie and knowledge can give a sound confidence to the heart.

Confession of our sins doth no less honour God, then his glory is blemished by their commission; where an act cannot be reversed, there is no better amends then confession.

Gods judgements are the rack of Godless men, if one strain make them not confesse, let them be stretched but one wrench higher, and they cannot be silent; the just avenger of sin will not loose the glory of his executions, but will have men know from whom they smart.

Men had rather die then endure torture, therefore extorted confession cannot be good.

It is both lawfull and fit in things not prohibited, to conform our selves to the manners and rights of those with whom we live.

The same day forty years, after *England* was conquered by *William* the father, was *Normandy* conquered by *William Rufus* the Son, it being the 27th. of *September*, 1106.

A Conquest draweth to it the alteration of these three things, viz. Apparell, Law, and Language. Conquest is confirmed by continuing possession.

The price and honour of a Conquest is rated by the difficulty.

A Prince that hath conquered, and joynd a strange Country to his dominions, ought to be circumspect what Governors he placeth there.

Conduccion is that which is sooner overcome and altered, by that which it nourisheth; and Crudity is that which is strong and hard, and will not suffer it self to be altered.

A short conclusion of long premisses
best befits the memory.

Henry the eight in the 38th. year of
his Raigh, by his Letter commanded
the Lord *Gray* not to demolish *Cattil-
lions* Fort, but in secret gives him a spe-
cial command to ruine it.

Contraries are known by one me-
thod, and the privative is known on-
ly by seperation of the knowledge of
the positive.

Contraries are two opposites of one
kind, as black and white both colours,
moist and dry both qualities, but sub-
stances have no contraries in them-
selves.

There be two enemies of peace, first,
conscience of evil done, secondly sence
of fear of evil suffered; the first we
call sin, the latter crosses.

A wide conscience will swallow any
sin, those that have once thrall'd them-
selves to a known evil, will make no
difference of sins, but by their own
loss or advantage wickedness once en-
tertained, can put on any shape, trust
him in nothing that makes no consci-
ence of every thing.

Many

Many times the conscience runs a way smoothly with an unwarrantable action, & rests it self upon those grounds, which afterward it sees cause to condemn; it is a sure way therefore to inform our selves thoroughly, ere we settle our choice, that we be not driven to reverse our acts, with late shame and unprofitable repentance.

Such as make conscience of sinning, are carefull not to be thought to sin.

A good conscience is no less afraid of a scandall, then of a sin, whereas those that are resolved not to make any scruple of sin, despise others constructions, not caring whom they offend, so they may please themselves.

Those which have a cleer conscience from any sin, prosecute it with rigour, whereas the guilty are ever partiall; their conscience holds their hands, and tells them that they beat themselves while they punish others.

The conscience may well rest, when it tells us we have neglected no means for redressing our afflictions, for then it may resolve to look either for amendment or patience.

A good conscience will make a man undauntedly confident, and dare put him upon any tryall; when his own heart strikes him not, it bids him challenge all the world, and take up all comers. Contrarily, he that hath a false and foul conscience, lyes at every mans mercy, lives slavishly, and is fain to daub up a rotten peice with the basest conditions.

Conscience is the conserver of religion; it is the light of knowledge that God hath planted in man, which is ever watching over all his actions, & as it beareth him a joyfull testimony, when he doth right, so it curbeth him with a feeling that he hath done wrong, when ever he commiteth any sin.

Conscience not grounded upon any sure knowledge, is either an ignorant fantasie, or an arrogant vanity.

The conscience is a conservation of the knowledg of the Law of God, and Nature to know good and evil; The conscience is that whch approves good or evil, justifying or condemning our actions.

The greatest blis on earth is a pure conscience. *Nil conscire sibi nulla palefcere culpa.*

There is no sin but vexeth him in whom it is; the first revenge is, that no man is quit from his own guilty conscience; There is least danger and most safety, when mens consciences do make conclusions for and against themselves.

No man can wash his hands of that sin, to which his will hath consented; bodily violence may be in-offensive in the patient, voluntary inclination (through fear) to evil, can never be excusable.

Sin is the off-spring of the will, not of the body; where consent is not, there is no sin.

A constitution is a gathering and uniting of the people together, both in one Common-Weale and Church, into a civill or divine Politie; the forme of which politic is, Order.

In Anno 682: *Agathus* commanded that the constitutions of the chief Bishop should be holden for Apostolicall.

The church of *St. Saviour* in the raigne of *Crathlint*, founded in the Isle of Man, was the first Bishops-See that was erected in Scotland, & there-upon is esteemed the mother-church; churches are not now constituted but repaired.

If the church cast not out the known-unworthy, the sin is hers; but if a man will come unworthily, the sin is his: No Element but through its mixture hath departed from its first simplicity; so there is no church but hath some error or sin in it.

The naturall sicknesses, that have ever troubled, and been the decay of all churches since the beginning of the World, changing the Candlestick from one to another, have been pride, ambition, and avarice.

We must be directed by the Church; but then the Church must be directed by the right rule, the Scripture; But if any Church (as *Rome*) shall tell the rest any thing, that will not ly even, to that rule, we may lawfully dissent.

The fittest place for prayer is the church, and among the congregation, especially

especially if the petition be for public graces, and benefits, and not in places of seperation, or faction in private conventicles.

The church keeps a feast on no Saints birth day, except the birth day of Saint *John* the Baptist.

The church is but one body, yet the several members of it rest in divers places, and are dispersed into several congregations, which of themselves are called churches, though they be altogether indeed but one church, as Saint *John* in the *Revelation* writes to the seven churches; yet they were all but one church in seven parts.

Lingering is a kind of constancy; suddenness argues fear.

Consultation is concerning things that vary and alter, and medleth not with those things that be firm and stable.

The Bread and Wine by consecration, cease to be common Bread and Wine, being dedicated to a sacred use; and so the Bread and Wine are made holy ceasing to be common; such a change as this understood, the fathers
to

to be made in the Bread and Wine, but not as touching the substance and being; but as touching the qualities, this change the reformed allow, and by such a change confess, that the Bread and Wine are made Sacraments, which effectually by the vertue of the holy spirit, do signifie, present, seale, and give unto us as touching the soul, by the means of faith, the body and blood of the Lord.

Occasion of contention may be given to those that will contend, when he concerning whom it is, himself is not contentious.

Continencie in Clergie men, is not of the substance of their order, nor appointed by the law of God: Continency is when reason ruleth concupiscent.

Content lyes not in the things we possesse, but in the mind that values them.

Content is a rare blessing, because it arises either from a fruition of all comforts, or a not-desireing of some which we have not.

God knowes how to disperse his favours so ; that every man may have cause both of thankfullness & humiliati-on; while there is no one that hath al, no one but hath some; if envy and contempt were not thus equally tempered, some would be over-haughty, & others too miserable; but now every man sees in himself that which is worthy of contempt, and matter of emulation in others, and contrarily sees what to pity and mislike in the most eminent, and what to applaud in himself, and out of this contrariety arises a sweet mean of contentation.

Mis-observancy differs from contempt; the one reflects upon the institution, the other upon the institutor; he who covertly transgresses the Laws, leaves the reputation of him that made them untoucht; he who openly offends against them, aims more to weaken the Prince then the Laws; errors which are occasioned by whatsoever other affection, may be great or little; those which are occasioned by contempt, are Gyant-like.

Fraudulent

Frandulent conventions bind not.
 Seven or eight persons assembled together, made a conventicle, and were prohibited first by act of Parliament in the fifth year of *Richard* the second.

The partiall conversion of men to God, is but hatefull hypocrisy.

There are some men that take no heed what hapneth to others by bad conversation, and therefore overthrow themselves in the same manner through the same fault, not foreseeing dangers manifest.

The direction and correction of a fault ought to be in secret.

It must be strong evidence, that will make a sinner convict himself; Nature hath so many shifts to cosen it self in a spirituall verdict, that unless it be taken in the manner it will hardly yield to a truth, either she will deny the fact or the fault, or the measure.

Henry the sixth in the tenth year of his Raigh, was Crowned the 17th. day of *December* King of *France*, in the City of *Paris*.

Our naturall courage cannot bear us out against spirituall objects; There is nothing more easie then to be valiant when no peril appeareth, but when evils assail us upon unequal terms, it is hard & commendable not to be dismayed.

Much is in a mans courage and discreet carriage of himself.

All private considerations, must be extinguished when the question is of the good of a mans Country.

The covetous man in all things doth affect secrecie, and propriety.

Covetousness and riot, dissolve the bonds of all respect, our will ever carrying us from our selves, from all awefulness and fear of lawes: covetousness and pride are impatient of loss.

Cruelty is seldom without avarice, by which if it be not caused, it causeth it.

In the 4. year of *William* the Conqueror, he instituted the courts of Chancery and Exchequer, and appointed the Jury of 12. men to go upon causes criminall, and to decide controversies. At the same time he appointed

fed four terms to be kept in the year, at such places as he should nominate; also he constituted Sheriffs over every County.

In the 19th year of *Henry* the seventh, the Court of Star-Chamber was erected, to punish such as offended against penal lawes; which Court made informers and promoters to swarme and abound.

In the raigñ of *Henry* the third, one *William* of *York* Bishop of *Salisbury*, was he that caused the custom to be received for a law, whereby the tenants of every Lord-ship are bound to do sute & service to their Lord on whom they hold their land.

The Star-Chamber, Chancery, and court of Request, have power in criminall cases to give oathes to the Defendant.

Princes ears and eyes are in every place, courts being full of spies and nothing is hid from emulation. Court-carriages are riddles, which though seen cannot be resolved without exceeding patience, and judging experience.

The Court is a common Inne for flatterers, time-servers and polititions, and the Courtiers life is a Gally-maufry of pride, lust, ambition, fraud, imposture, dissimulation, distraction, and envy.

A common counsel in *Henry* the sixth his time, at first in *London* consisted of 180 persons.

Counsel ought not to be held holly but secret also; therefore the Alter of the God *Consus* who was God of counsels was hidden in the earth.

Counsel given shews what we should do, and not what we can do.

Generall Councils may erre, and have erred.

Against greif it is as hard to chuse the season to give counsel, as to give it; the season should be after the first digestion of sorrow, and before the last.

All councils us well in publique, as private deliberations, require a reposed spirit free from wrath, and fear; all perturbations, or particular interest, for as a troubled mind is more apt to erre then to advise justly, and hath more need of proper medicines for it self,

self, then it hath in it self to apply any comfort to others, and is fitter to receive, then to give counsell; from which as from a great and violent current are carried all those errors and disorders, which are brought upon mature deliberations, the which have commonly long repentances, and disasters; but he that can restrain himself from being transported by intemperate appetites, and can rule his passions, and give a just rule to himself and to his desires, doth give the best time to all deliberations by mitigating heat and fury, so altereth all counsel from that nature which is received from an unquiet and troubled mind.

No wise men can hold good counsel disparaged by the means of the Author; if we be glad to receive any treasure from a servant, why not precious admonitions?

Those that can least act, are oft times best to give counsel.

Particular discontents and greivances, are either of the mind, the body, or fortune, which as they wound the soul of man, produce many inconveniencies;
but

but Drunkenness utterly subverteth the
soul, and astonisheth the body.

The perpetual custom of Drinking,
grows by using it into a perpetual plea-
sure, stirring up the desire of the palate,
which is ever afterwards either over-
flown, or thirsty.

The Drunkards stile begins in lawles-
ness, proceeds in unprofitableness, ends
in misery, and all shuts up in the deno-
mination of this Pedigree, *A Son of Be-
lial.*

Drunkenness is a communicative
Vice, and requires the emulation of
Companions, wherein they strive for vi-
ctory.

In Drink men discover their Disposi-
tions, which they dissemble being so-
ber.

In the sixth year of *Richard* the se-
cond, *Dunkirk* was taken and spoiled by
the *English*, *Hugh Spencer* Bishop of
Norwich, being General.

All Duels are unlawful, in that they
(as it were) commit the quarrel to the
Lot, for the use of which, there is no
warrant since the abrogating of the old
Law, but it is most especially unlawful in

the person of a King, who being a public-like person, hath no power therefore to dispose of himself, in respect that his preservation or fall, the safety or wrack of the whole Common-wealth, is necessarily coupled, as the body to the head. He that enters a Duel, loses as much the opinion of Wisdom, as he gains the opinion of Daring.

Great is the force of Duty once conceived, even to the most unworthy.

The Eye and the Ear, are the minds Receivers; and the Tongue and the Hand, the Minds Expenditors.

Earthly things proffer themselves with importunity; Heavenly things must with importunity be sued for.

The Earth is our Mother that brought us forth, our Stage that bears us, and our Grave wherein we are intomb'd. So she gives us our Original, our Harbour, and our Sepulchre.

Gods Elect have three Sutes of Apparel, viz. Black, (Mourning) Red, (Persecution) White, (Glorious.)

Natural respects are the most dangerous corrupters of all Elections; What hope can there be of worthy Superiors
in

in any free people, where nearness of blood carries it from fitness of Disposition?

In the year 885. *Adrian* the third being Pope, the Emperors of *Germany*, who formerly elected to the Popedom, lost their Prerogative.

In the year 998. (in Pope *Gregory* the fifth's time) it was agreed that the Emperors of *Germany* should be elected by three Bishops, viz. *Mentz*, *Trier*, and *Cullein*; and by three Princes, viz. The County *Palatine* of the *Rhine*, the Duke of *Saxony*, and the Marquess of *Brandenburgh*; and in case the said six cannot agree, then the King of *Bohemia* to have an umpiering Voice.

The reason why we pray Eastward, is because *Paradise* was there planted, from whence we were cast out; which is the reason also, that we build our Churches East and West; yet the Jews had their Priests, that in their Sacrifices alwayes turned their faces towards the West.

Education is another Nature, altering the Mind and Wit.

The beginning, midst, and end of man's life, lyeth onely in vertuous and

honest Education , which is the very means that is operative, and powerful for the attaining of Vertue and true Happiness.

There is none in the World so wickedly inclined, but a religious Instruction and Education may fashion a-new, and reform them ; nor any so well disposed, (the Reins being let loose) whom the continual fellowship and familiarity, and the examples of dissolute men, may not corrupt and deform.

No Element , but through mixture, hath seperated from its first simplicity.

When the Ancients contended against each other, to perswade people to this, or that action, Eloquence had then her original.

Fame with Posterity, is the fairest reward of Eloquence.

Commonly the enmities of nearest Kinsfolks, if once they fall out, are most despitetul and deadly.

The difference between Enmity and Emulation , is thus ; Enmity hunteth after destruction, and onely rejoiceth in what which bringeth our Adversary to uine and utter destruction, but Emulation

tion (which is a spur to Vertue) contendeth only by well-deserving, to gain the advantage of another mans Fame, that useth the same means to attain the like ends, and is alwayes mixed with love, in regard of the affinity of their affections, and the sympathy of their desires, not suffering the overthrow of their Competitor, but succouring him in time of danger and calamity, that he may still continue to shew the greatness of his worth, by the opposition of inferior actions, which are as a lesser scantling of desert, to measure the estimation of the other humor.

The causes of the Roman Empire, were the Domestick Wars, the immoderate greatness of the Princes of the Empire, and the Dignity of the Emperon, being Elective, and not Hereditary.

It is the dissolution of an Empire, if the Revenues be diminished by which it is maintained, and if Customs be taken away, the abolishing of Tribute will be demanded.

In the second year of *Henry* the 4th the Emperor of *Constantinople* came into *England*, to request aid against the *Turk*.



In the fifth year of *Henry* the eighth, the Emperor of *Germany*, *Maximilian*, served under the Kings Banner, and did take pay.

Boniface the third, was the first that was called Pope, and he obtained of *Phocas* the Emperor, That the Roman Seat should be called the Head of all Churches. At that time three remarkable things happened, The decay of the Roman Empire; The rising of the Popedom; and, The springing up of Mahometism; Of the ruine of the Empire, these two Beasts arose, which have much harmed the Church; and as the Empire hath decreased, these have increased.

All Philosophy teacheth us, That man desires an end, and that there is some end which every man tends to, beyond which he cannot think or hope.

In the 7th. year of *Henry* the fifth, by a General Council holden at *Constance*, it was decreed, That *England* should have the Title of the *English Nation*, and to be taken and reputed one of the five Nations that obeyed the Roman See.

Com.



Common Enemies must first be opposed, Domestick more at leisure.

That which open Enemies dare not attempt, they work by false Brethren, and are so much the more dangerous, as they are more intire.

A man ought to be jealous of whatsoever an Enemy either by speech or action shall cast upon him, however colourable the reasons may be which are alledged to induce him thereunto; for it is improbable that an Enemy (whose chiefest care is to weaken the Adversary, and to bring him to ruine) should advise him to any thing that should concern his good, unless the profit which he himself shall thereby gather, do far exceed that which the contrary part may expect.

When a man's enemy offereth him that which hath appearance of good, let him refuse it.

God hath created nothing in this World; either man or Beast, without an Enemy to hold it in fear and humility.

He that would undertake great Enterprises, had of Wisdom and Courage;



Wisdom to contrive, and Courage to execute; Wisdom to guide his Courage, and Courage to second his Wisdom; both which if they meet with a good cause, it cannot but succeed.

Princes that desire to continue friendship, ought not to meet and have interviews, to avoid suspicion; but to hold correspondency by wise Councillors,

Envy hath this good in it, that it afflicteth those extreemly that use it.

Envy proceeds from a base mind; Glory follows good deserts; Envy follows Glory.

The envious man feeds upon others evils, and hath no other Disease but his Neighbours welfare.

It is the nature of man, and a deeply rooted quality in us, streightly to look into the prosperity of others with an envious eye, and to require a moderation of Fortune no where so much, as in those we have seen in equal degree with our selves.

It is a thing incident, and almost certain to all mens natures, to behold with sore eyes the new-grown felicity of others, and to exact a sharp account of their

their Fortunes, especially whom they have seen inferior to, or equal with themselves.

Envy is curious, and out of the best person or act, will raise something to cavil at.

It is a hard thing for a man willingly and gladly to see his Equals lifted over his head.

Nothing can more try a mans Grace, then question of Emulation.

That man hath true light, that can be content to be a Candle before the Lanthorn of others.

Any Superiority is a mark of Envy.

Nature in every man is both envious and disdainful, and never loves to honor another, but where it may be an honor to it self.

Envy, though it take advantages of our weakneses, yet is ever raised upon some grounds of happiness in them whom it emulateth, it is ever an ill effect of a good cause.

The malignity of Envy is thus well answered, When it is made the evil Effect of a good Cause.

Envy

Envy when it is once conceived in a malicious heart, is like fire in Billets of Juniper, which is said to continue more years then one.

Envy is nothing else, but sorrow for other mens good, be it present, past, or to come, and joy at other mens harms; opposite to mercy, which grieves at other mens mischances; and mis-affects the body in another kind.

Every other sin hath some pleasure annexed to it, or will admit of an excuse, Envy alone wants both. Other sins last but a while; the gut may be satisfied, anger remits, hatred hath an end, but envy never ceaseth.

That man is wise, and well advised, that incurreth the envy of men, for matters of greatest weight and importance.

Envy is nothing else, but grief for another man's good, and joy for his ill, and hath his root from malice.

Envy (like poyson) works not where it finds no hurt.

He whose Fortune or Valour hath made him higher then others, let him not repose himself to eyes, if he will
shun

shun hands; otherwise he causeth envy in those who ought to be his Equals, because he hath outstript them; fear in him who should be his Superior, because he equals him; Equality is the producer of Envy.

The mixture of greater and less is good; but that of Equals, stark naught.

The continuance of Error, doth ingraft depraved Opinions in the hearts of men.

Error is more tollerable in a Poet, then in a Historographer.

The Errors of one man is a slippery place to cause others to fall.

Error is commonly join'd with Cruelty.

If Errors of practise should be stood upon, there could be no true Church upon Earth.

Every Error doth not pollute all Truths; No Truth can sanctifie all Errors.

Errors of judgement are more dangerous then Errors of practise; but none so deadly as their's that were once in the Truth.

Errors are never the elder for their patching; Corruption can do the same that age would do; We may make age as well as suffer it.

The best may err, but not persist in it. When good Natures have offended, they are never quiet till they have hastened a satisfaction.

There be two main defects of Wit, Error and Ignorance, to which all others are reduced. By ignorance we know not things necessary; by Error we know them falsely. Ignorance is a privation, Error is a positive act; from Ignorance comes Vice, from Error, Heresie.

No man now a-days sheweth an Error, and leaveth it, man-kind is not so wise.

The Errors of sloathfulness are best discerned when all diligence is bootless.

They neglect their own Wisdom who without any judgement approve the invention of those that fore-went them, and suffer themselves (after the manner of brute Beasts) to be led by them.

It oft times hapneth, that an Error
being

being once rashly committed through despair of remission, admitteth no true penitence, but either draweth on more grievous crimes, (*Scelere scillus ludum est*) or maintaineth his Error by wilful obstinacy.

It is an old Rule among Soldiers, that a great negligent Error committed by an Enemy, is to be suspected as a pretence to Treachery.

There is no Error but hath some appearance of resembling Truth, which when men find out, they then publish to the World matter of contention and jangling, not doubting but in the variable deformities of mens minds, to find out some Proteſsors or Spectators, the better by their help to nurse and cherish such Libels as their own inventions have begot.

Pride and Luxury are the attendants of prosperous Estates.

The smallest Estates are to be governed with the greatest skill, as small Barks in the midst of the wide Ocean.

There is no Estate so pure or ignoble, as can keep a man from Fame.

An Estate gotten by leud means, cannot be retained at first with sudden modesty, and ancient gravity.

The worst Estate out of Hell, hath either some comfort, or at least some mitigation.

The best Estate requires careful managing at home.

To the overthrow of an Estate, oftentimes the inconveniences concur, unthankful Friends, decayed Friends, bad Neighbors, negligent Servants, Casualties, Taxes, Mults, Losses of Stock, Enmities, Emulations, frequent Mutations, Losses, Surety-ship, Sicknes, Death of Friends, and that which is the worst of all, Improvidence, ill Husbaudry, Disorder, and Confusion, by which means we are drenched on sudden in our Estates, and unawares precipitated insensibly into an inextrecable Labyrinth of Cares, Woes, Wants, Grief, Discontent, and Melancholly.

Essence is derived, *ab ipso esse*, to have a being.

All things have their value from our own estimation:

The most precious things that are,
lose

(7)

lose of their worth, if they be not suited with our correspondent Natures, whose sympathy addeth much more excellence then is discerned, when they approve by themselves without such assistance, as in the Diamond, the Foyle, and Gold.

It is never safe to measure Events by the power of the Instrument, nor in the Causes of God, to measure others by our selves.

In matters of judgement to be guided onely by the Event, is the way to Error; so Falshood may be Truth.

We commonly measure and censure all actions by the Event.

One is crowned for that which another man is tormented for, as *Cesar* and *Gracchus*.

In future Events men look for help from Time and Fortune.

It oftentimes happens, that a prosperous Event makes foolish Counsel seem wiser then it was.

The Evil that is ever in motion, is not fearful.

That which both Time and Eternity finds standing where it was, is worthy of terror.

It

It is a rare Evil that hath not something in it, to sweeten it either in sence or in hope

Evils and Sickneses come on Horseback, and go away on foot.

The best things ill used, become evil, and the worst things used well, prove good.

Good and Evil in the Government of men, hath this difference between themselves, That Good, though it be brought forth by time, and though by our studies and industries it be maintained, corrupteth notwithstanding, by degrees of it self, and of it self also extinguisheth, as we may read and see in the succession and proceedings of all States, and of all Sects, the contrary of which appeareth in Evil, since it doth not waste by little and little, through the wearing of time, as good doth, but rather encreaseth to a more powerful validity, and by easie passages riseth to the extremity of declination.



The Contents of the Booke.

The first Chapter.

HOW Witt disguised himselfe in the habit of a Lawyer, and how by divers reasons he perswaded two Countrymen to desist, and leave off going to law with their Landlords: also how they gave Witt halfe a peece for his counsell, and how at last when the two Countrymen were drunke, Witt stole away from them and left them, so that the Countrymen having lost Witts company, were carried to the Counter, where Witt next morning came to them againe, and so after they were released from thence, Witt parted from them. Also Witts description of a Taverne and a Countryman.

The second Chapter.

HOW Witt having left off his Lawyers Gowne, disguises himselfe in
A 2 the

The Contents.

the habit of a Cittizen, and so keeping company with all sorts of people, hee observed and noted the natures and qualities of these professions, namely of a Carpenter, a Bricklayer, &c.

The Third Chapter.

HOW Witt in the habit of a Cittizen kept company still with Taylers, Bakers, Cookes, Smiths, Chandlers, Ioyners, Ostlers, Watermen and the like, of whose qualities and properties he maketh certaine brieve Descriptions.



Witts



Witts Tearme.



Y two stand sarding
of your Lawyer with fees,
like two hedge sparrows
that feede the Cuckow,
and pine your selves ; For
I will describe the Law

Witts descrip-
tion of the
Law.

unto you briefely and faithfully : yet so
that I will not detract from the dignity
of so honorable a studie. The Law is
good in it selfe, and becomes evill only,
when it is inherent in an evill man, as
good wine may bee corrupted by the ves-
sell that containes it. It is like a young
twigge, or a leaden ruler, which may be
wrythed or bent any way : It is sharpe
and severe, and considers onely what is
iust, without regard of equity. The cases
of the Law are infinite, and doe daily in-
crease, for they are matters that have
bene adiudged, and are now as it were
the examples of the Law. A Bill in

*Lex est Regi
plumbea.*

Witts Tearme..

turnus Plati-
cus or Pla-
tes yeare.

Law is a tedious narration or declarati-
 on of the clients cases, which is written
 in wide spreading hand to enlarge the
 Clarkes fees. That Action and Passion
 are two Predicaments of the law. That
 the motions are without motion, and as
 slow as the revolution of the Planet Sa-
 turne, for Plato told his Schollers that
 when this Planet had performed his na-
 turall and retrograde motion, that he and
 they should meete againe, and hee should
 reade unto them in that manner as hee
 did then. Besides, though this planet is
 slow, yet still he goeth forward; but there
 are many waies to delay and protract the
 Counts and proceeding of the Law, as
 Joynctions, Willes of Rebeiv and the
 like. That the blame is laid upon the
 Lawyers, when the fault is in the Cli-
 ents, for if they would unfold their cases
 faithfully, the Lawyers would end their
 suites more speedily. That Attorneyes
 are like Andirons that hold up their
 Clients as the other doth the Billetts,
 untill they have consumed and wasted
 one another: In a word, the law is
 good in it selfe, for it makes badd men
 good, though sometime as I said by acci-
dent

Witts Tearme.

dent it make good men badd. And to con-
 clude the Law is like a Labozynth, you
 may enter in, but it is hard to finde the
 way out againe; And therefore good
 friends having giben you a bryefe view oꝝ
 prospect into the Law, I would desire you
 to change your purpose & intention, and
 not to goe to law, soꝝ it is better to live
 securely at home, and to spend your time
 quietly among your neighbours, than to
 come up ebery Tearme to London with
 a great bagge oꝝ Booke of writings at
 your girdle, when your selues doe under-
 stand naere a letter in the Hoꝛnebooke
 but Ho and G, oꝝ rather G Ho; and
 though I speake against my selfe being
 a Lawyer. (soꝝ the world doth falsely im-
 agine that Lawyers doe sturbe to nou-
 rish the flame of contention) yet I will
 discharge a good conscience, and rather
 perswade men to live in amitie & frien-
 ship, than to contend in Law, and I doubt
 not but I shall get both lobe and money
 by it, and while I make them friends,
 and reconcile them one to another, I
 hope they will prove my friends, howso-
 ever Conscientia est mille testes: the
 contentment and happynesse of a good
 consci-

Witt perswa
 deth the two
 Countrymen
 to live at
 Peace

Witts Tearme.

Witt playes
e honest
awyer.

conscience is farre more precious then the friendship of men: And therefore honest Countrymen, you see that I have plaid the honest Lawyer, and laid open unto you the inconveniencies of going to law, so that I would advise you to agree with your Landlord, submit your selfe unto him, live quietly among your neighbours, keepe good houses, looke to your husbandry, feare God, honour the King, and doe good in your Country, so you shall live contentedly, and dye happily, for those that love peace, shall live in peace, joy, and felicity after this life is ended.

When the Country men had heard Witts discourse, truth like a thorne prickt them so to the heart, that they both confest that hee had told them more then ever they heard before; that one of them who had bene Constable of the Towne, and therefore could speake with some indiscretion began thus:

Sir, you have made such a rescription of going to law, & how unfit it is for us In-
grant men to follow the law, so that we intend to leave it off and follow the
Plough, for our stomackes are now rea-
sonably well allayd, and therefore we de-
fire

Witts Tearmē.

ſire you accept of this halfe pæce ſoꝝ your
ſæ, ſoꝝ your counſell ſhall ſave us many
a pound, and beſides wee have a quart of
wine ſoꝝ you if you pleaſe to goe to the
Taverne. Witt thanked them, and
told them that albeit it was not his
uſuall cuſtome to be ſene in Taverneſ,
eſpecially not to tarry there long, yet hee
would diſpence with other affaires, to
give them content, and ſo Witt and the
two Countymen went to the Taverne
together, but aſſoone as the Dyalter ſpide
Witt, hee preſently gave him the biene
venu oꝝ welcome, & ſtraightway brought
him to one of the beſt roomes, and then
he told him, that the night befoꝝe there
was like to have beene a bloody ſcay ſoꝝ
lacke of your worſhippes company, ſoꝝ
as ſoone as you were gone, ſome beganne
to commend you, and to ſay, that maſter
Witt was as fine a merry a companion
as any in Europe: others againe repli-
ed that you were a ſoule companion, that
would give diſtaſte in all companies,
and had rather loſe your friend than your
iſt; and this was maintained and ar-
gu'd pro and con, ſo that at length they
had proved it by breaking one anothers
heads

Witt and the
two Countymen
go to the
Taverne.

Witts Tearmē.

heads with quart potts, if my Master had not moderated the matter, for as soon as you left them, they were quite gone. It is no wonder says Witt that they were gone in drinke as soon as I was gone from them, for I doe alwaies stay with my friends as long as I can, but when I perceiue that the strength of the drinke beginnes to worke upon their braines, then I steale from them, so that I stay not untill the reckoning comes to be paid, whereupon they being in drinke, and wanting me to make the reckoning, doe often fall out and quarrell, either about that, or some other occasion. But to leaue off this discourse, praythee drawer bring us a quart of rich canarie, for my selfe and my friends, such as I and the Witts drinke, if thou canst draw us a cuppe of Nectar, lets haue it. Sir, saies the drawer, you shall haue of the best; for I should probe my selfe an ignoramus if I should bring you any but the best. Well (says Witt) fly then like a winged spirit to the bottom of the Sellar and fetch it, and so exit drawer and drawes the curtaine lea-ving Witt and the Countymen together, who began to discourse thus unto them:

Witts Tearme.

them: you see (honest friends that I endeavour to make peace wheresoever I come, for there is never any quarrelling in Tabernes or Blehouses if I be there, but as soon as I goe, then they fall out about the Arithmetick of their reckoning, or the wrong apprehension of some word, so that the mistaking of a word is many times taken amisse, and then they are so farre entag'd, that in stead of other complements, they salute one anothers heads with quart pots, the glasses are broken, the tables overthrowne, the candles are extinguisht, and the Tobacco pipes are throwne in one anothers faces, and thus their kindnesse (as soon as I forsake their company) ends in a drunken quarrell. By this time they might heare the eccho of the drapers voyce, who cryd, scoze a quart of canary in the halfe mone, and no sooner had hee spoke those words but he came flying in, and having filled a glasse and delivered it to Witt, hee heard them knocke in another roome, so that he vanisht and left them. And now being alone, Witt first dranke to the Countrymen with a complement, telling them that he would commemozate all his

*Ingenium est
 pacificum.*
 Witt is a
 Peacemaker

The description of a
 drunken quarrell.

Witt drinks
 a health to
 friends.

and

Witts Tearme.

and their friends in the Countrey, both Gentlemen, Yeomen, and merry Citizens, & also his kind friends in the foure Innes of Court, and also in the two Universities of Oxford and Cambridge, and in generall to all his friends vbiunque, or whersoever. The Countrymen replied that they would pledge his worship with all their hearts. Nay (saies Witt) I beseech you not to worship me, for it is a title which I neither deserve, nor desire, though I have bene borne and brought up as a Gentleman, and am respected both by Gentlemen and Knights, so: I was well acquainted with Sir Phillip Sidney when he writ his Arcadia, and Sir Iohn Harrington when hee composed his merry Epigrams; and in deede there is none accomplisht Gentleman that doth not desire my company, you must pardon me if I praise my selfe, for it is given to us that are the family of the Witts to be selfe conceited, and to set too high a price on our gifts, but to set a period to my speech, I drinke to you both most kind and honest countrymen, so: to discover the truth unto you, I am no Lawyer: Law is too obtuse, and blunt a studie for mee,

at respect.
by Gentle-
men and
rights.
is habet in-
tium intui-
s nisi igno-
stem.
it hach no
emy but p-
stance.

Witts Tearme.

me, so; though I dissembled the matter
my name is Witt, and I am as sociall a
companion as the best of them all, so;
indeede there is no good society o; mirth
without I be in company. Your Gal-
lants will never visit a Taberne but
they will carry mee with them, though
they can not bring me backe againe, so
that they are saine at night to goe to their
Lodging without mee, but the next mo-
ning I visite them againe with an early
salutation; and then they giue mee my
mornings draught according to the time
and season of the yere. But I will not
bee tedious in my discourse so; I affect
brevity, and is not this harmelesse mirth
sa; better than to goe to Law, had not
wee better drinke our selves, than to
make the Lawyers and their Clarke
drinke wine upon our cost, and therefore
good Countrymen I doe commend my
love unto you in this glasse of toine. They
both thanked him, and thus they continu-
ed drinking, but as Mercury with the
sweetnesse of his pipe did enchant Argus
his hundred eyes, so Witt with pleasant
discourses drew on the Countrymen into
such a kinde and loving humour, that
they

There is no
good society
unlesse Witt
be in compa-
ny.

Witts Tearme.

*Vinum,
molit mores
a fait effe
res.
ine softmeth
ir nature
id condition
nd giveth us
gentle dispo-
ion.*

*o eate some
de mod-
m when
uare drin-
ag is the
hy to make
et stay in
ur company*

*so much
nking
ds Witt
king.*

they began to drinke to Witt with such
rurall Complements, and dunsable be-
haviour, so that Witt could not chuse but
smile to see how the wine did mollifie
and soften their rude nature, insomuch
that with great store of nonsense and
countrey complements, they began to bee
so ober-kind to Witt, that they would
needes drinke his mistresses health, but
Witt told them that hee honored no Mi-
stresses but vertue, and desired them not
to prophane her name by any idle health,
but Witts perswasions could not re-
straine them from their troublesome
kindnesse, so that in hope they should per-
swade Witt to stay with them, they
would needes have a slice or two of a
Gammon of Bacon, which was straight
brought them with all expedition, and
Witt stayed with them a while. but
when they had done, one of the Country-
men would needes have a quart of Sacke
to dride downe their bacon, but this quart
sent Witt packing, so that he slipt away
from them, neither could they discerne
how hee went away from them, for they
were so blinde, that they imagined that
Witt was still in their company, and
the

Witts Tearme.

the Drabber could not perswade them hee
was gone, so that after Witt had left
hem hee was much troubled with these
two countrey fellows, for one of them by
chance brake a venice glasse and would
by no meanes be perswaded to pay for it,
and the others stomack began to reecole,
so that hee cast up his reckonings in the
chimney; but at last with much a doe,
having got what they would of one of
them for breaking the glasse, they thrust
out these two Annimales out of the Ca-
berne doore, where one of them reeled a-
gainst the other, and both of them a last
fell in the Rennell, but getting up againe
they thought to go to Witts lodging to en-
quire of him what was the signe of the
Anne where they lay, but they were so
drunke that they could not find his cham-
ber; so that they fell into the Constables
hands, and because they gave him rude
words and churlish answers, hee carried
them both to the Counter, where they lay
that night, but in the morning as soon as
Witt understood that his friends were in
the Counter he came again to them very
early in the morning, and began to excuse
himselfe for leaving them overnight: for

To two C
try men tal
by the Wat

Witt visits
them next
morning in
the Counte

saies

Witts Tearmē.

sayes hee, when I see men begin to grow
idle in their drinke, and to call for more
than will doe them good, then I cannot
endure to stay with them any longer.
And therefore because I have other af-
faires, so that I keepe you company any
longer, I will give you some friendly ad-
vice. first, beware of going to Law,
least you pay for your expence when it is
too late: shunne idle company, beware
of Dice, Dyabs, and Drunkenesse: En-
ter not into Bond, make not your wives
your masters, in company be merry and
wise, consider of every action beforehand
what will follow afterward, cut your
coate according to your cloath, esteeme
not all offers of friendship, but mistrust
faire words, keepe money and make it
your servant not your master, let not your
friend know all your minde, but reserve a
peece to thy self, for a friend may become a
foe, moderate thy passions, governe thy self
and then thou shalt be able to governe thy
household and family: this is my counsell,
and now I hope Witt hath proved him-
self no pettifogger, but an honest lawyer,
so: I have given you my free opinion
concerning the Law, yet not disgracing
that

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Witts Tearmē.

that studie in any kinde, and I have shewed you the inconueniences which arise by contentions, suites, & have given you some brieue notes of instruction. In a word I wish you both as well as my selfe, and if you love mee I wish you to leaue of drunkennes, for I cannot indure it, it spoiles my bzaines, for albeit I can and doe keepe company with all sorts of men, yet I neber stay with them till they are drunke, and (though I speake it in my owne behalfe) yet I can prove that I endeavour to restraine men from vaine and idle courses, whereunto they doe often runne through their owne folly, I will therefore goe along with you from the Counter to the Iustices, and after he hath discharged you, I will take my leaue of you and commit you to the protection of your owne good fortunes: And so after the Iustice had released them, Witt directed them the readiest way to their Inne, and so left them: And thus you see how Witt got a fax of these two Country fellows, and in stead of pleading for them, he perswaded them to live at peace, and leave off going to Law, which sheweth that if moze had Witt they

Witts Tearme?

But & good fellowship are
 friends, but Witt & drun-
 kennesse are foes.
 would not be contentious : and lastly you
 may behold how Witt and Drunkenesse
 cannot agree, for they are contraries, and
 contraria se mutuo expellunt, contraries
 doe one expell the other ; for as water
 quenches fire, so Drinke downes and ex-
 tinguishes the Witt. And Witts counsell
 which he gave the countrymen sheweth,
 that want of a fore-Witt brings woe ;
 for ante cuvere debet, qui non dolebit,
 he that would not fall into miserie or
 want, must be wise beforehand : and so
 much concerning Witts first practise,
 his second practise followes , but to re-
 fresh the reader I will insert some verses,
 which Witt made by way of obseruation
 on a Taberne, and the nature and dispo-
 sition of a Countryman, which may serue
 as Charactericall descriptions of
 them both.

Witts Tearme.

A Taverne.

A Taverne is a place which *Bacchus* trayne
Frequent, and drinke till wine doe them inflame
It is a place where ancient friends doe shew
Their love; on this stage you may clearely view
Divers conceited humours which are plaid
By severall companies, or it is the mint
Where Witt doth coyne his fancies, for a print
Of wine more readily inspires the braine
Then water though from *Hellicon* it came.
Some talke of forraine matters and wonders
Of a deepe apprehension, who have beene
Perhaps at *Callis*, while on a faire day (w
Their shipp through the calme seas did cut her
The Channells alwaies burne in stead of paper
To light Tobacco which is a rich vapour.
Heere loving friends with weeping eyes doe part
While they expresse the affection of their heart
In a full cup, and with kind words commend
Themselves unto their loving absent friend.
It is a Chappell, where divers every day
At *Bacchus* Alter pay, but doe not pray.
I doe not hate a Taverne nor the wine
Yet Ile shun expence, and wasting of my time.
In such a place, I doe allow the use
Of both, but disapprove their soule abuse.

Witts Tearme.

rinke in a Taverne for thy recreation
But dwell not there, nor mak't thy habitation.
For a Taverne is a place where men nere cease
To keepe a Leaguer in the times of peace.

A Countryman.

A Countryman is blunt in speech and action
Yet he is given much to suites and faction.
He doth not cheate his friend with the smoth art
Of flattering words, but speaks even from his heart.
His countenance is cheerefull; and his cloathes
Plaine like his meaning, nor with swaggering oaths
Doth pay his debts, nor make his trembling host
Glad to write downe his reckoning on a post.
His conscience is free, and he doth wonder
Why guiltie men doe feare a clap of thunder.
As bloody Nero who would hide his head
When it did thunder underneath a bed,
Content is his chiefe riches and his wealth;
While the fresh ayre doth keepe him in good health.
His life is harmelesse, striving not to gaine
Ambitious honour, or to purchase fame.
The sight of a milch cow or a greene field
Doe please him highly, and much solace yee'd.
Into his minde, while he doth plodding goe
Glad in coarse russet, which doth plainly show
How little he esteemes of pride, or fashions
Which are brought over out of forraine nations:

And

Witts Tearme.

And when pale death commands him to resigne
His life, then doth his resolution shine (pe
Even like the Sunne, whose glistering beames a
When it is going downe most bright, and cleare.
He does repote small trust in the Phytician
In his sicknesse, for it is his chiefe ambition
To preferre his soule, that it may mounthe ksaies
And have a place in heaven when he dyes.

Chap. 1.

*How Witt having put off his Lawyers
Gowne, disguised himselfe in the habit of
a Citizen, and so keeping company with all
sorts of people, hee observed and noted their
Persons, their humours, qualities, and fa-
shions, of which he makes certaine brieve dis-
criptions*



When Witt was delibered Witt disgu
from the company of those himselfe
two country fellows, who a Citizen.
he perswaded before to live
in peace and amity with
their neighbours and Landlord, hee left
off playing Ignoramus in his Lawyers
Gowne, and disguised himselfe in the ha-
bit of a Citizen, that thereby hee might

Witts Tearme.

Without suspicion converse, and keepe
company with all sorts of people, and
observe their humours, and fashions.
And in stead of being togatus a gowned
man, he became civis penulatus, a cloaked
Citizen, yet not like one of the superiour
rancke of Citizens, but one of the inferiour
sort, being thus very neatly appparelled
in a cloake, and stockings and shoes,
sometimes Witt would weare a Ruler
by his side, and then hee was supposed to
be a Carpenter, Wycklayer, or Plasterer,
sometimes he would have a hammer un-
der his girdle, and then he was taken for
a Smith or Upholderer, or a Deuterer,
or some other Hammer man, sometimes
he would have a Parchment measure in
his pocket, or some patterne to cut out by,
and then hee went for a Taylor, some-
times he would put on a greene wall coate
and sprinkle his face with meale, and
then hee was suppo'd to be a Miller, a
Healeman, or a Baker: sometimes he
would blacke his fingers with shoema-
kers war, and weare a Shoemakers
thimble ou his finger, and then he was
thought to be a Shoemaker or a Cob-
ler. Sometimes he would get on a frock,
and

Witts Tearme,

and then hee was a Porter. And some times hee would put on a Watermans Jacket, and then he was a Sculler. And to conclude Witt by the helpe of his friend the brooker would shift & change himselfe into all shapes and habits, and so conberling and keeping company with all sorts of people, hee could not chuse but have matter enough for his obseruation, which was that which hee desired, for the end and scope of his intention was to observe and take notice of the fashions and carriages of the cittie, especially in the Terme time, for hee knew that the body politicke was then most full of humours, whereupon Witt being thus disguised in the habit of a Citizen, and having a Carpenters Ruler by his side, hee went forth into the Cittie, to see where the blind Fortune would conduct him, intending as I said in a merry manner to practise on the ignorance, and weaknesse of the People, and so walking through the Cittie as Diogenes did through Athens with Candle and lanthorne, hee changed at last to passe by the red lattice of an Alehouse, where it seemes the strong drinke began to worke

Witts second
practise.

Witts Tearme.

in their bzaines, so that they were singing merry catches, and roaring like Bulles of Basan, so that Witt looking up, and perceiuing it was the signe of the Anchoꝝ, hee thought to call Ankoꝝ heere a while. And so comming in hee found these were the Alehouse quatriskers, whose voyces hee had heard, namely, two Carpenters, a stone cutter, a bricklayer and the host of the house. Whereupon Witt calling foꝝ a full pot oꝝ double pot of Ale presently insinuated himselfe into their company, and having a ruler under his girdle, one of them asked him of what profession hee was: Witt answered that he was ædificiorum vel domuum Fabricator, that is in b.iese, hee was a Carpenter: whereupon the two other Carpenters told him that hee was the moze welcome, and likewise the stone-cutter, the bricklayer and the host, did all bid him welcome, and habing dranke to him with some drunken complement, one of them who had got the hickacke would nãdes tell him a very serious stoy, but Witt put him out by drinking unto him, so that hee as soone as hee had pledg'd him, was faine to goe
so:th

Witts Tearme.

so,th and utter his minde in the yard, The humors
 where he had no audie. ce, but a few old of a Drunk
 tubbes and other rubbigge which stood ard.
 there. But at last hee comes in againe,
 like a drunken Penitent, while sinne
 and drunkenesse did euen enforce him
 to wepe for sinne, for his eyes were full
 of water, which he wiped with his hand,
 kercher, and then hee set himselfe fresh,
 ly to drincking and began a catch, while
 some of the rest weare their parts; so
 that Witt thought it a heilish harmony,
 for he could not tellish such vulgar Ruffe,
 and therefore hee busied himselfe with
 taking a pipe of Tobacco, which hee
 thought was a more gentile musicke
 than their rude voyces. And while hee
 was taking his Tobacco hee drew these
 meditations which hee kept in memory
 untill hee had opportunity to write them
 downe in his table-booke. His first
 meditation was, that these Alehouses
 were the Chappells of ease, and idlenes,
 whether those de media & infima plebe,
 that is, those of the midle and lowest
 rancke of common people doe frequent.
 That their mirth heere, is divided into
 two sorts, either scoffing, iarring
 iests,

Witts medita-
 tion on an
 Alehouse.

Witts Tearme.

iests, or obscene balady iests. That the
 host loves money without your company,
 but hee loves not your company without
 money. That singing is there musicke
 whereas they keepe no tyme, so; when
 their heads are full of Crotchetts, they
 will sitt up u. till twelbe a clocke sing-
 ing catches. That the drincking rooms
 are Cupids closets, where they conspire,
 and agree about midnight matches.
 That drunkenness becomes a Carpen-
 ter; or a Joyner better then a Gentle-
 man, who should not onely know vertue,
 but live vertuously, or else hee deserves to
 be degraded of that title. That drinke
 is a strange disguise, so; it makes a man
 so blinde that he does not know himselfe,
 no; where he is, no; what he doth. That
 Alehouses thotts among the common
 people never wound the purse much, so;
 the thotte scatters among the whole com-
 pany. That drunkards when they
 have least Witt, thinke themselbe most
 wise. That it is no good place to chuse
 a friend, so; they will bee kinde in their
 drinke, and the next day bee ready to cut
 your thyoat. That they will sweare
 here like freholders, that is as long as
 they

Witts Tearme.

they are freeholders of the Alehouse. That they will talke nonsense ex tempore, and quarrell about any occasion, and for one word they will give you a hundred words. That here is great puffing and blowing, especially, when the Tobacco pipes are lighted, and then their actions may bee divided into foure sorts, Drinking, discoursing, smoking, spitting, and their passions are divided into foure moze, quarrelling, complementing, singing, and paying the reckoning, the last whereof, namely, the passion of paying the reckoning is the worst, for it is accompanied alwaies with a Delerium or swimming of the head. That men commonly lose foure things, and sometimes a fifth, by frequenting Alehouses, viz. They lose their time, their money, their credit, and their senses, and I feare their soules. That it is a house that hath many Inmates, and yet the Statute takes no hold of them, for they are but Tennants at will, so that when they have payed their rent, (which is too deare a rent for a drinking roome, they may leabe it to the host, who straight lets it out to the next company that comes,

Witts Tearme.

comes, and thus severall reckonings doe pay the Hosts rent, who might bee a Lord of a Colone so: hee hath more Tenants than the best of them, but his rent is not payd quarterly or yearely, but daily and hourly, and if a man be too long a Tenant to any of his rooms, and spend little, he will put him out by a Habeas corpus, and desire him to give place to some company that desires that roome, when indeede hee desires to have his roome in stead of his company. In a word, an Alehouse is a place where much time, much money, many words, much Tobacco, much paper, much drinke are spent, and cast away, and in stead thereof there is nothing gotten, or lent, but losse of time, poverty and beggary, a profane custome of swearing, idle tobacco taking, and a head full of drinke. And that Carpenters are honest fellows, which though they live by the square, the rule, and the compasse, yet they neither live within rule, square, or compasse. That they know how to fashion the Timber so: the fabrick of a building, and they cannot endure brick building because it hath little timber.
wooke.

The description
of a Carpenter.

Witts Tearme.

wozke. That their children are Chipps
of the old Blocke. That in sawing of
Timber hee that stands above is like the
Client, & he that stands below is like the
Lawyer, for the dust fallles down to him.
That Bricklayers are mortified men,
though they are sometimes troubled with
their stones before they can tell how to
lay them. That their pendicular line
or plummet line, keepes their woꝝke e-
ven and straight, and by the helpe of this
weake line, they make strong woꝝke.
That they are honest plain dealing men,
and yet they have cunning in dawbing.
That some times they climbe too high
that they catch a fall, and so many tymes
doe put their best ioints to the hazzard.
That they may keepe a good table at
home, but when they are abroad their
morter is serbed up to them in Trapes.
They place briches in the wall, as Poets
doe woꝝds in their verses, that is in a
smooth and even manner. Their woꝝke
is the Embleme of Hypocrisie, for they
can white ober a mudd wall and make
it seeme very faire outwardly, when
underneath it is nothing but rotten
lathes and loame. That when the
Tower

The descrip-
tion of a Brick
layer.

Witts Tearme.

The descrip-
tion of an
Hoast.

Tower of Babel was built, there was
surely a great company of Bricklayers.
That an Hoast is an under Landlord, or
petty Landlord of some Alehouse. That
his nose is richer than the Rocks in
China, and is full of carbuncles and red
Rubies, so that hee may goe to bed by the
light of it, for if hee follow his Nose it
will guid him to his Chamber. That he
is every mans companion, but no mans
freind. That his discourse is frothie as
his drinke. That hee is Bacchus Stan-
dardbearer, and carries his culloures in
his face, lastly he may be an honest man,
but yet he must needs wincke at Sinne
and drunkenesse, though hee take a nap
for the tyme, or else hee will be a Beg-
ger. Witt having framed these medi-
tations in his braine, purposed afterward
to collect them into some soyme, and set
them downe in writing, so that percei-
ving that the company was very farre
spent in drinke, so that the two Carpen-
ters sung very woodenly, and the Brick-
layer layd up his minde there befoze
them all; and the Stone cutter was cut
in the legge, and the Host had got the
foxes skinne over his head in stead of a
night

Witts Téarmé.

night-cap: When Witt I say percei-
 ved that they were all gone in drinke,
 then Witt was presently gone too, for
 hee slunke away, and as soone as Witt
 was gone, the Carpenters fell to quar-
 relling about their trades, & one of them
 pretended that he was more skillfull than
 the other, so that they fell to hot arguing
 and disppration about the making of a
 paire of Geometricall stayes; the Stone-
 cutter who had got the Pickcock endeavo-
 red to reconelle them, wishing them to
 leave of that discourse, and the host
 thinking to have fetcht another Jugge
 of beere, fell over a Joyns stoole, and
 broke his shinnes very sorely, and after-
 ward he fell asleepe with the tappe in his
 hand, while all the drinke ranne about
 the seller, so; as long as Witt is in com-
 pany men doe carry themselves with
 some discretion, but as soone as he leaves
 them, then divers sorts of follies are
 committed, and sundry mischeses doe
 ensue. But next morning Witte came
 to them againe, (for his custome is, that
 though he forsake his friends for a time
 yet hee will come againe) so I say Witt
 next morning came to them, and brought

Witt leaves
 loathes the
 company of
 drunkenness

After folly is
 committed,
 Witt returns
 in the mor-
 ning, and
 brings Repen-
 tance with
 him.

Witts Tearme.

with him one of his deere companions called repentance, and they two so farre prevailed over these drunkards by their perswasions, that at last they resolved to forsake that detestable vice; And Witt upon that occasion made a song called, I will never bee drunke againe, &c. And this was Witts first practise in the habit of a Citizen. His second practise was in another victuallling house or Alehouse where hee lighted into the company of a Miller, a Tinker, a Cobler, a Doxter, a Butcher, and the Tapster of the house, who sate and drank with them, and all one as Witt came in he had him welcome, and because hee was alone the other ioyfull blades who were drinking hard, and smoaking their noses with Tobacco, desired him to sit downe. so if it pleased him they should be glad of his company, whereupon Witt opening his cloake which before hee had cast over his shoulders. all one as the company saw that he had a leather apron before him, and a hammer under his girdle, they supposed him to bee a hammer man, and one asking him of what profession hee was, he answered that hee
was

Witts Tearmē.

patient fellows that could beare any burthen. That albeit they were city Asses and beare the Luggage of the Cittie on their backs, yet they have understanding enough if you put them to triall. That they weake two Shirts when others doe scarcely were one. That they may say as the Poet said, *superanda omnis fortuna ferendo est*, that is, all misfortune may be overcome by sufferance and patient bearing of them. Lastly, a Docter is a Letterman, though hee know never a Letter, in company or out of company hee is a fellow of good carriage. Also Witt observed, That a Butcher though hee kill and sell meate, yet hee is many times no great meate-man. That his killing of meate is but a kinde of sacrificing to gluttony. That hee sells all his Calves heads, except it be one which hee keeps for his owne use. That hee cuttes out his meate with great discretion, and bumballs it with tridiching-like shivers to make it seeme faire and fat. Lastly, hee is a goodfellow, and

Witts description of a Butcher.

Witts Tearme.

Witts descrip-
tion of a Tap-
ster.

hee loves Elser very well, because that shire sends up many fatt calves and hogges to London: But at last death knockes him downe with a stroke inkt betwene the hoynes, and so this bloody Nero endeth his raigne. Lastly, Witt noted that a Tapster was a frothy fellow, that was servile to every mans humour, and subject to every mans call. That hee is the Master Gunner in Bacchus his League, and gives fire to the Tobacco pipes. That Quid est persolvendum? or what is to pay? is a question that is often put unto him, which hee answers and resolves by a distinction, that partialiter, there is a penny bread, sixe pence drinke, and two pence Tobacco, &c. and totaliter that there is in all nine-pence to pay. In a word his Art is to bring in a totall reckoning, and then divide it into parts, or else to bring in the particulars, and then to reduce them to a totall. In a word a Tapster is an honest good fellow, and hence hee is called a Tapster, because hee

Witts

Witts Tearme.

Stirres the tappe often , with pulling it out, and wynding it in, and at length he many times sets up soz himseife, and becomes an Hoast. Witt obserbed many other persons , and made and writt many other discriptions of them, soz when he had transoformed himseife into a new shape , hee would goe into fresh company, and conuerse and keepe company with Taylors, Bakers, Cookes, Smiths, Chandelers, Joyners, Distlers, Watermen and the like, the discriptions of whose Persons and humours doe follow in the next Chapter.



The third Chapter.

How Witt in the habit of a Citizen kept company still with Taylers, Bakers, Cookes, Smiths, Chandlers, Joyners, Oflers, Watermen and the like, and made certaine descriptions of their persons and humours, which doe briefly follow.



Itt being still disguised in the habit of a Citizen, thought to persist and goe forward still in the describing and discovering the persons and humours of all sorts of people, and so going forth into the Cittie, it began to raine so violently, that hee was compelled to save himselfe from the iniury of the weather hee went into an Alehouse, where he found a messe of medley of boone companions, and good fellows, who because it was a rainy day thought

Witts Tearme.

thought it better to wett themselves within, and keepe themselves dry without. The ioyfull lads that were thus tyed together in a true-lovers knot of good fellowship were these: namely, a Tayler, a Baker, a Cooke, a Smith, a Chandler, a Joyner, an Officer, and a Waterman. Witt being admitted into their company, (soz there is no company but will desire & admit of Witts company) dyew these descriptions of their Persons, and Humours, viz. That a Tayler without any skill in Geometry takes the dimentions of your bodie. That his wife has authoritie to goe fine by her husbonds coppie. That hee is never without two gase, the one is alwaies rolling, and yet is eber raw; the other is alwaies raw & is never rolled. That he loves new fashions as well as Amsterdam byethren love factions. That an ill conscience is a hell, but his hell is under oz about his shopboord, where he casts all his stolen remnants, and so keepes hell out of his conscience. That hee and the Mercer doe make a gallant, but he spoyles them both, especially the

Witts description of a Tayler.

Witts Tearme.

Taylor, who must bee glad to petition his worship for his dew. That a long bill is a shrewd weapon, and no man handles it better then a Taylor. That there are many fashions which have come up and gone downe since Adam made himselfe breeches of figge leaves. That wealth is a kinde of stiffening to the Taylor, and makes him thinke himselfe a fine fellow. That his discourse is either sustian or bumbast. That hee weares good linings in his breeches, for his wife is Churched oftner than any woman in the Parish. Lastly, when hee dies he windes up his bottom and so makes an end.

Witts descrip-
tion of a Baker

Also Witt noted that a Baker is a drye crassie fellow, because for the most part hee deales upon vantage. That hee is drunke with bread, for the taking in of halfe a dozen setts him going at any tyme. That hee is sometimes enfor'd to look out of a wodden window. His bread is divided into three sorts, according to the three divisions of the people, his white bread is for the best sort, his wheaten bread for the middle rancke, and his browne

Witts Tearme.

browne bread for the vulgar sort. That a Tayler loves a Baker, because he loves bread. That hee never gives any thing to the poore, though sometimes his bread is taken from him & given to the poore. That a Bakers widow is a brown lasse, and brings a man both bread and flesh. In a word his bread is finer than himselfe, for hee is but the branne of the world.

Besides Witt observed that a Cooke was a greasie sweating profession, that does almost wast himself while his meat is roasting. That his chiefest ambition is to raise paste well, and season meat discretely. Hee makes great store of Porrige or broth, which hee selles by halfe penyworths, or else you pay for your broth in your meate. That if you anger him you shall finde him a hott hottie fellow, and the summer times melts his grease within him. That when his wife and he fall out, then all the satt's in the fire.

Witts description of a Cooke.

We noted also that a Smith was one that had many heates, and yet took no coldes. That Vulcans fortune and his

Witts description of a Smith.

Witts Tearmē.

his are on. That he is never endited of forgetie, though hee is alwaies forging for though hee payne all his toles, yet he keepe his vice. That hee loves the Iron age, because it is likely there were than many Smiths. Lastly, though he be a very smug fellow, yet his wife seldome loves him.

Witts descrip-
tion of a
Chandler.

Proverb, Witt noted that a Chandler was a light brained fellow that sold candles and other small commodities by retails. That he is a wooden scholler, for he keepe his reckonings in wooden Books. That he cuts out pennyworths of chesse by the length of his Nose, and makes the proverbe true, I will see your nose chesse first. That hee sells little quantities, and many times there are as little good qualities in his commodities. He should be a wise man, for he weighs every thing: And lastly, if he uses good weights he may be an honest man.

Witts descrip-
tion of a Joy-
ner.

Witt also noted that a Joyner could not chuse but be a good companion by his Profession, for all good fellows are Joyners, and Joyners are good fellows. That in all wood worke they are excellent, and doe make Bedsteads and Cup-
boards,

Witts Tearme.

hords, and would keepe no table at all, if hee could sell off those hee has. That if you take him for a ioyne stole you doe him much wrong, for hee will sitten on or take any Iniury. He is a nimble shaver, and hee deales most with deale wood, which being of a softly nature hee can make an asse of it, and cutt it and carve it into any fashion.

And besides Witt conceived that an Ostrer was a Rubber of Irrationall Animals or Creatures. That he speakes notherne speech, and will cosen a southerman with his faire speech. If you trust the Ostrer to meate your horse, hee will enioyne him some pennance and keepe him fasting, that so hee may abate the pride of his flesh, though you desire to have him lustie. That when hee is abroad hee will stay three or foure dayes drinking, and lie at racke and manger, and yet hee will get it againe out of the racke and manger. That on the roade hee will pull off your bootes with great dexterity, and having set him to his meate, hee robbs him downe, and afterward having made his bed, goes home.

Witts descrip-
tion of an
Ostrer.

Witts Tearme.

ly to a woyle bedfellow, than the hoyle,
namely, the old trott his wife. And
thus an **Officer** is a hoyle-man that
does not serue in the warrs, but serues
hoyles.

Witts descrip-
tion of a Wa-
terman.

Lastly, **Witt** noted that a **Water-
man** was one that liued by water, and
yet hee drinckes the best beere hee can
gett. His blew coate and cognisance
agrees as well as a **Bot** of Ale and a
Loast. That hee cares not if London
Bridge were quite demolisht, so; it hin-
ders him. The **Globe Playhouse** on
the bankeside, is like a bladder under
one Arme, and **Westminster** is like a
Bladder under the other Arme, so; if it
were not so; these two he would sincke.
Lastly, hee would liue on the water, but
desires to die on the land.

Witt having thus draue forth the
descriptions of these seuerall persons,
when he perceived that the **Taylor** had
wound up his bottom so long that now
he could not take his cuppes in any mea-
sure neither halfe ones nor whole ones,
& that the **Baker** had tooke in so many
halfe dozens that now he is so; to
call

Witts Tearme.

cast them up againe with bantage, when
Witt perceived that they were all gone
in drinke, than Witt was gone too: and so
winding home to his lodging he wrote
these descriptions of the persons & humors
which as they made him merrie in writ-
ting, so he hopes they will make you mer-
ry in reading, for no man can shew any
discretion or Witt in disliking
that which was written
By Witt.

The



The Readers are Witts Clients, and if
he discerne,
That your kinde Readers doe like of his
Tearme :
And that his Hillarie Termme doe cheere
your heart,
You may expect from Witt a second
part.



